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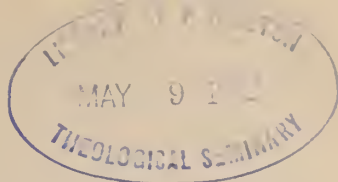






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THE



# Missionary Review of the World

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JANUARY TO DECEMBER, 1900

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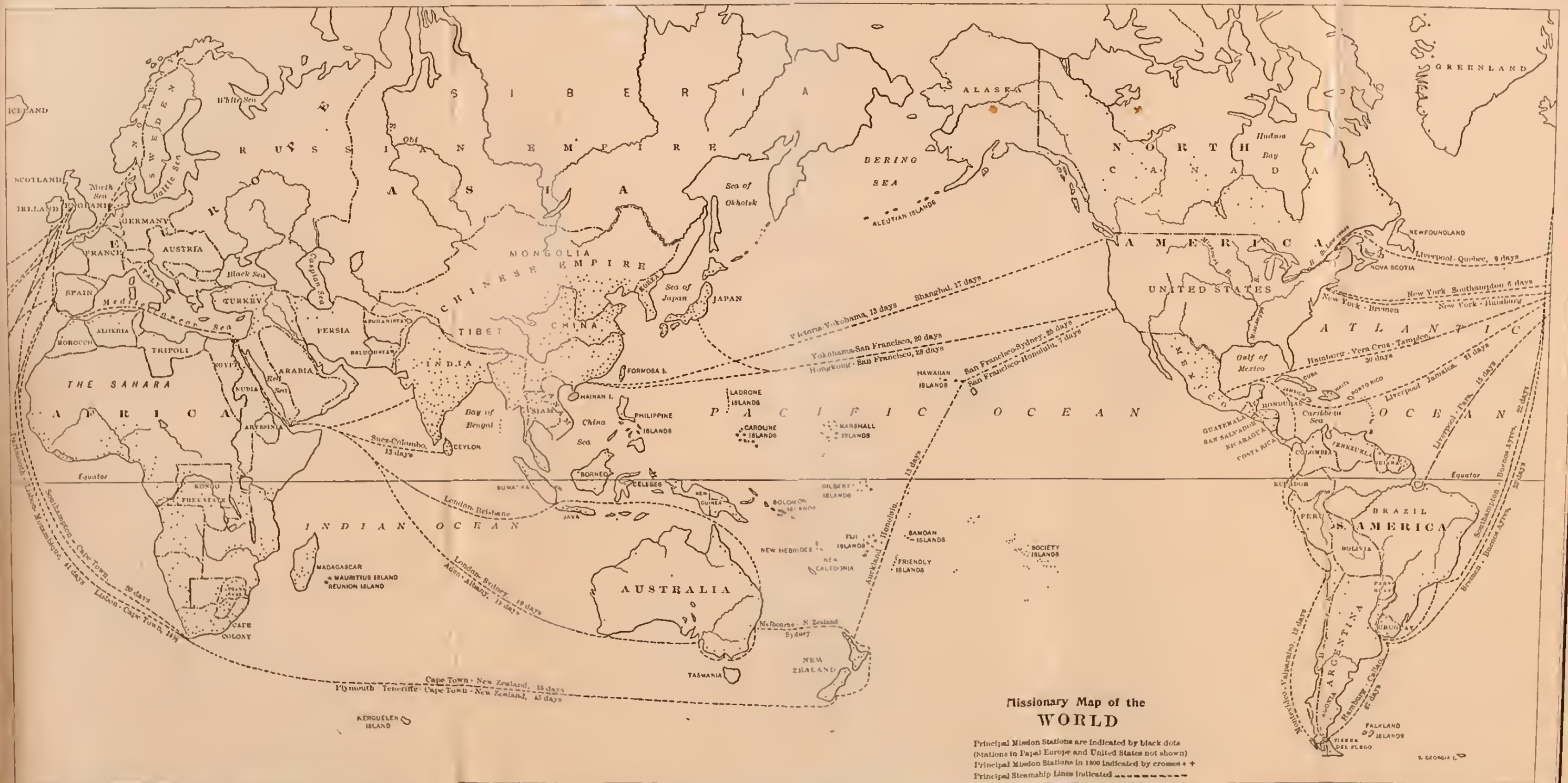
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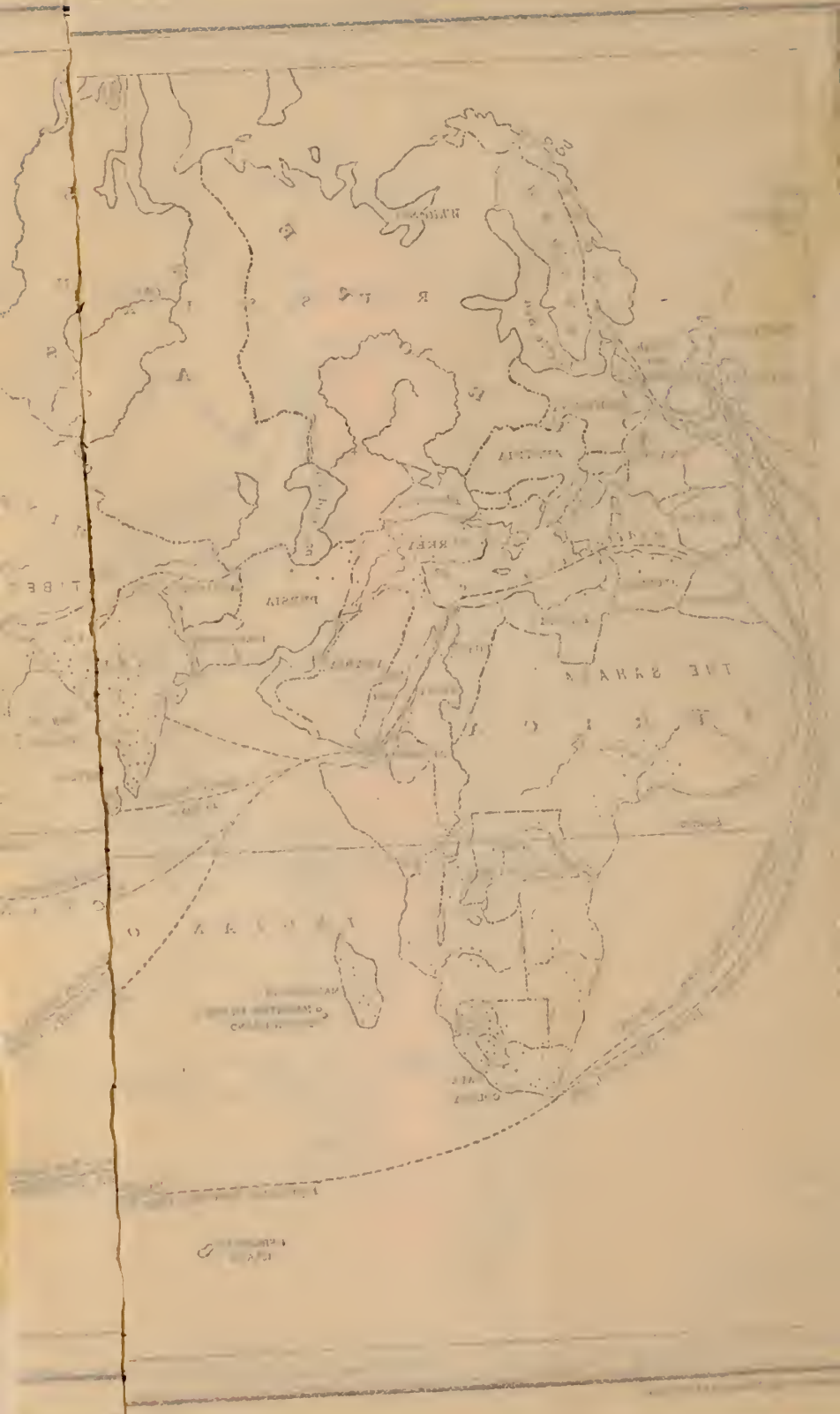
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# THE MISSIONARY REVIEW OF THE WORLD.\*

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## PROTESTANT FOREIGN MISSIONS IN 1800 AND IN 1900.

BY REV. HARLAN P. BEACH, NEW YORK.

Educational Secretary of the Student Volunteer Movement.

In discussing so broad a topic, it is necessary to select from the wealth of available material those facts that best illustrate the missionary status at the periods under consideration. In making this selection, inheritance, *zeitgeist*, organizations, agents, the world-field, with its differing problems, are more significant factors than the most striking array of figures.

### I. FOREIGN MISSIONS AT THE BEGINNING OF THE CENTURY.

To emphasize the statement that Carey is the father of modern Protestant missions is to do a real injustice to agitation and accomplishment that long antedated his important efforts.

1. *The fallow fields*.—From the initial Protestant foreign mission of 1556, which was equally a colonizing scheme and a Brazilian Plymouth for distressed Huguenots, to the close of the eighteenth century, numerous abortive attempts had been made to affect the life of heathen peoples. Switzerland and France had touched for a tragic moment Rio de Janeiro and Florida. Sweden had stretched out the two hands of government and religion to her Lapp neighbors, and had more winsomely labored for the welfare of the Indians of Delaware—then New Sweden—before Eliot had preached in the vernacular to New England Pequots. Germany had sent to Abyssinia Peter Heyling, who translated into Amharic the New Testament; and the Austrian, Baron von Welz, had uttered his oracles, laid down his honors, and died as a missionary in Surinam. Holland, escaped from her long reign of terror, had carried the Gospel into the East Indies from Formosa to Ceylon, and had set her eighty clergymen in Brazil to translating for the Indians. Cromwell had built his ambitious air-castle of propagandism that would have divided the world into four missionary provinces, with state-paid secretaries placed over them, and his commonwealth parliament had founded the Corporation for

\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.



the Propagation of the Gospel in New England, the nearest approach to a national missionary society ever realized. Noble Robert Boyle had sent forth an Arabic translation of Grotius' *De Veritate Religionis Christianæ*, and his Malay Gospels and Acts into homes and lands not friendly to the living epistle. John Eliot, and later the Mayhew family, had done their splendid work for our already perishing Indian tribes, while a fugitive in Boston, Rev. John Oxenbridge, was in desire going further afield in his "Proposition of Propagating the Gospel by Christian Colonies in the Continent of Guiana." Even those fields watered by the bloody sweat of Brainerd's consuming prayers, and by the no less heroic and saintly tears of Moravian lovers of the red Indian, had become fallow before our century dawned.

2. *Residuum from failure.*—Tho from the enterprises just named no statistical remnant survived to our century, beyond two now much changed societies—the New England Company, and the Christian Faith Society—and a few aged red skins, more or less Christianized, God had left a fruitful stock in the earth for the use of His observant children. He had taught that the secular arm, even when strengthened by the missionary spirit that found nominal place in the charters of most of the colonization schemes, and of the great East and West India companies, was still an arm of flesh. He would teach all men that Christianity is misused, when made the condition of office or of emolument, and that punishment visited on pagans or heathen who would ignorantly worship their chosen deities, is a mistaken measure. Christendom had learned, that missionaries sent out for terms of five years, can not hope to grapple with the vernacular, and effectually reach the heathen heart. Men like Junius in Formosa, Baldaeus in Ceylon, Eliot and Brainerd in America, had, in different ways, exemplified the true missionary norm for later workers.

More important, perhaps, than all, were the prophetic voices that had brought these failing enterprises into being, the echoes of which past on to fainting, yet teachable, hearts of a better time. Luther's on the whole despairing voice—Plitt and Kalkar to the contrary—had been too influential in his world, and men of broader horizons were demanded, who would sound out the call of humanity and of God. Such prophets were von Welz, with his three soul-piercing questions; the philosophizing missionary advocate, Leibnitz, whose principal contribution to missions was the great heart of Francke, whom he had caught in his net of thought; and the young Dutch student of theology, Justus Heurnius, who underscored his stirring appeals concerning the duty of sending the Gospel to India by his later apostolic life.

The missionary efforts of the sixteenth and seventeenth centuries emphasized the need of suitably prepared missionary candidates. Even the commercial companies felt the desirability of training institutions, and the missionary college at Leyden, which existed for ten years

under the superintendence of Walaëus, was one result of such a feeling. Baron von Welz urged the establishment of a missionary institution that would serve a useful purpose in our day, and Cromwell would have transformed old Chelsea College into a training seminary worthy of our century. As a missionary text-book, Grotius' work, above mentioned, was an excellent pioneer.

Not the least valuable product of these fallow fields was the opposition aroused which gave fiber and conviction to missionary apologetes of the eighteenth century. The great reformer's apathy or covert opposition to the enterprise, and John Heinrich Ursinus' sneering thesis in reply to Welz's appeal, with its assertion that "the holy things of God are not to be cast before such dogs and swine" as the Greenlanders, Lapps, Samoyedes, cannibals, Tartars, Japanese, and Indians, for "have we not Jews and heathen among ourselves?" are illustrations of such opposition.

## 2. *Eighteenth century missionary enterprises.*

Two organizations, formed in 1698 and 1701, the English Society for the Promotion of Christian Knowledge, and the Society for the Propagation of the Gospel, had existed throughout the century, but had given their energies almost entirely to colonists or to the work of publication, and the same was true of the Scottish S. P. C. K., founded in 1709.

Two other societies were, however, strictly foreign missionary in their aims. The Danish-Halle mission, dependent on Denmark for initiative and largely for support, and upon the pietistic element of Germany for men, sent its first missionaries to India in 1705, and from that time onward did a work of mingled strength and weakness in that land. Men, like Ziegenbalg, Kiernander, and the peerless Schwartz, were the foremost missionaries of their day, in spite of the fact that rationalism at home destroyed the society at the end of the century. From the Royal Missions College at Copenhagen also, missionaries went forth to Greenland and Lapland.

The second purely missionary enterprise, originating in the first half of the century, was the Moravian. Aflame already with the fire that Zinzendorf had caught from Francke and the Halle pedagogium, nothing more was needed than the stories of a West Indian negro and of Greenland's sad estate, to cause a conflagration among the warm-hearted Herrnhuters. Forthwith this poverty-stricken congregation sent unlearned men, but men full of faith and the Holy Ghost, to the West Indies, Greenland, the North American Indians, Surinam, South Africa, Labrador, and the Kalmucks. Lapland, the Samoyedes, Berbice, Ceylon, Algiers, China, Persia, Abyssinia, the East Indies, and the Caucasus, also allured this evangelizing church, but attempts to enter were either unsuccessful, or the fields had to be abandoned

before the close of the century. A marvelous record, nevertheless, for seven decades!

During this period government missions were continued in the East Indies by the Dutch, and in Greenland by the Danes, whom Egede had wearied into activity in connection with commercial and colonization schemes. The Danish crown was also largely contributory to the missionaries in India. The chartered companies of England had likewise done a little through their chaplains.

3. *Agitation and organization during the closing decades.*—It was in this century that the Wittenberg faculty called the missionaries "false prophets," while Neumeister, the Hamburg preacher, had sung,

"In former days 'twas rightly said, 'Go forth to every land,'

But now, where God hath cast your lot, there shall you ever stand."

And in Britain Carey's historic rebuke was the utterance of a far more virulent disease, prevalent among clergy and laity, and darkly witness to in the pages of Green, Abbey, and Bishop Butler. No marvel that with such religious leaders, the East India Company shareholders asserted that "the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fantastic."

Other more hopeful factors entered, however, into the history of these years. Von Bogatsky's missionary hymn, "Wach auf, du Geist der ersten Zeugen," was in idea the reveille of the new missionary day. Wesley, Whitefield, and H. Venn, warmed by the living piety and apostolic zeal of the Moravians, and by the divinely sent awakening that came to Wesleyans, Calvinists, and Evangelicals alike, were the agents used to stir longings for purity of heart and obedience of life in the Church. And external happenings also inclined men to a new missionary activity. England was becoming a great colonizing power, and her awakening conscience bade her obey her Lord's last command. The French and American revolutions had expanded men's thought and sympathy, and a Christian humanism, largely emanating from Wilberforce, Thornton, Charles Grant, Zachary Macaulay, and others of the Clapham sect, aroused the English world to the point of action. The way was still very thorny, but in quick succession there came into being in England the Baptist, the London, and the Church Missionary societies, and in Scotland the Glasgow and Edinburgh societies, while in Holland the Netherlands Missionary Society was organized. The Religious Tract Society, of London, also belongs to the last eight years of this century. The time was now too short for these new organizations to effect much before 1800; yet India was entered, the South Seas received their first instalment of ordained and artisan missionaries, Sierra Leone and the Cape were

tought. Dr. Coke had also for the Wesleyans projected an unsuccessful artisan enterprise among the Foulahs, and a successful beginning had been made in the West Indies.

4. *Characteristics of missionary enterprises in 1800.*—While "Missress Bland, of the Vineyards," laboring among the Indians, may be entitled to the claim of being the first Protestant woman missionary, and tho two medical missionaries had been sent to India by the Danes as early as 1730 and 1732, the main responsibility of the missionary was to teach and preach the Gospel. The artisan scheme of the Sweden Missionary Society, and of Dr. Coke, and the frequent support by manual labor of the Moravians, were exceptional features. Naturally translations of parts or the whole of the Bible, and the preparation of elementary books for Christian instruction and nurture, formed part of the work of these pioneers, while for the worker's personal use grammars and dictionaries were being prepared. Our own Eliot's program was as symmetrical, perhaps, as that of any missionary preceding 1800.

Missionary literature was exceedingly scarce, and not widely read. Francke, indeed, had from 1710 publisht the first regular reports of mission work, and the pages of the *Evangelical Magazine*, together with Carey's "Enquiry," Horne's "Letters on Missions," strong missionary addresses and sermons, furnisht the main printed incentives in the later missionary revival. Carey and other agitators found in Cook's voyages also, and in other geographical works, a stimulus of the first order.

Greenland's experimentation had shown that heathen hearts could not be won through heads alone, and the distinguisht Kiernander in Calcutta perspired with embarrassment and mental distress when Charles Grant sought advice as to the way of personal salvation. On the other hand, the world had seen its finest example of utter consecration and perfect spirituality in Brainerd, and everywhere the Moravians were representatives of heart religion and missionary brotherliness.

As for the rope-holders of those who descended into heathen mines, they were few, but very devoted. They were knit together in the enterprise irrespective of church and national lines, as is seen in Dr. Haweis' sermon at the formation of the London Missionary Society, and in its determination "not to send Presbyterianism, Independency, or Episcopacy, or any other form of church order and government, . . . but the glorious Gospel of the blessed God to the heathen."

Christian opposition to missions is well mirrored in Mr. Bogue's sermon on Haggai i : 2, preacht at the foundation of the L. M. S., in which he combats these ten objections to the work: Arduousness of the enterprise precludes success; the millennium being still distant, the time of the heathen has not yet come; no reason why Christians



should do what their fathers had not attempted; non-Christian governments will oppose the work; religious status of the heathen unfavorable to success; a lack of proper candidates; how secure financial support; Providence opens no suitable door; no right to interfere with others' religion; and, "We have heathen enough at home; let us convert them first before we go abroad."

5. *The mission fields of 1800.*—These have already been named and can be seen at a glance on an accompanying map. Note, however, that missionaries were laboring under the sheltering or persecuting arm of European colonies, with the exception of those among the Kalmucks and South Sea Islands. It is also to be noted that lower culture groups had rendered quickest returns, and that, save in India and in parts of the East Indies, lower forms of religion, and not the great ethnic faiths, had been the factor which Christianity had to displace.

6. *Some statistical items.*—Statistics of non-Christian populations in 1800 are only the wildest guesses. Missionary returns are, however, more trustworthy. As we have seen, there were in 1800 seven Protestant missionary societies in full operation, employing, according to Professor Christlieb, 170 male missionaries, with an estimated following of about 50,000 converted heathen. This last number does not include the so-called government Christians, who in Ceylon alone numbered 342,000 in 1801, six years after the Dutch had left the island. He also states that there were at that time "only about fifty translations of the Scriptures, distributed in about 5,000,000 copies." God's glory had not yet covered the heavens; "there was the hiding of His power."

## II. FOREIGN MISSIONS TO-DAY.

In our time of world-embracing secular and missionary periodicals, and of a superb missionary literature, it is unnecessary to speak in detail of missionary occupation and results; only salient features need be recalled.

1. *The fields and the powers.*—A study and comparison of the accompanying map will reveal the vast missionary expansion of our century. Instead of occupying islands, or timorously standing on the strand of unknown or unexplored continents, the Church has boldly knocked at the doors of all the great nations and has gained admittance. It is true that this entrance has been only partial; yet it is possible and dependent on the obedience and willingness of the Christian, rather than on the will of hostile governments.

Another striking fact, made evident by our recent political maps, is the prevalence everywhere of European powers, who are either in actual possession of non-Christian lands, or else include them within their "spheres of influence." About three-fifths of the world's area is subject to Christian nations, and with the exception of Russian advances in Asia, and unimportant French, Portuguese, and Italian

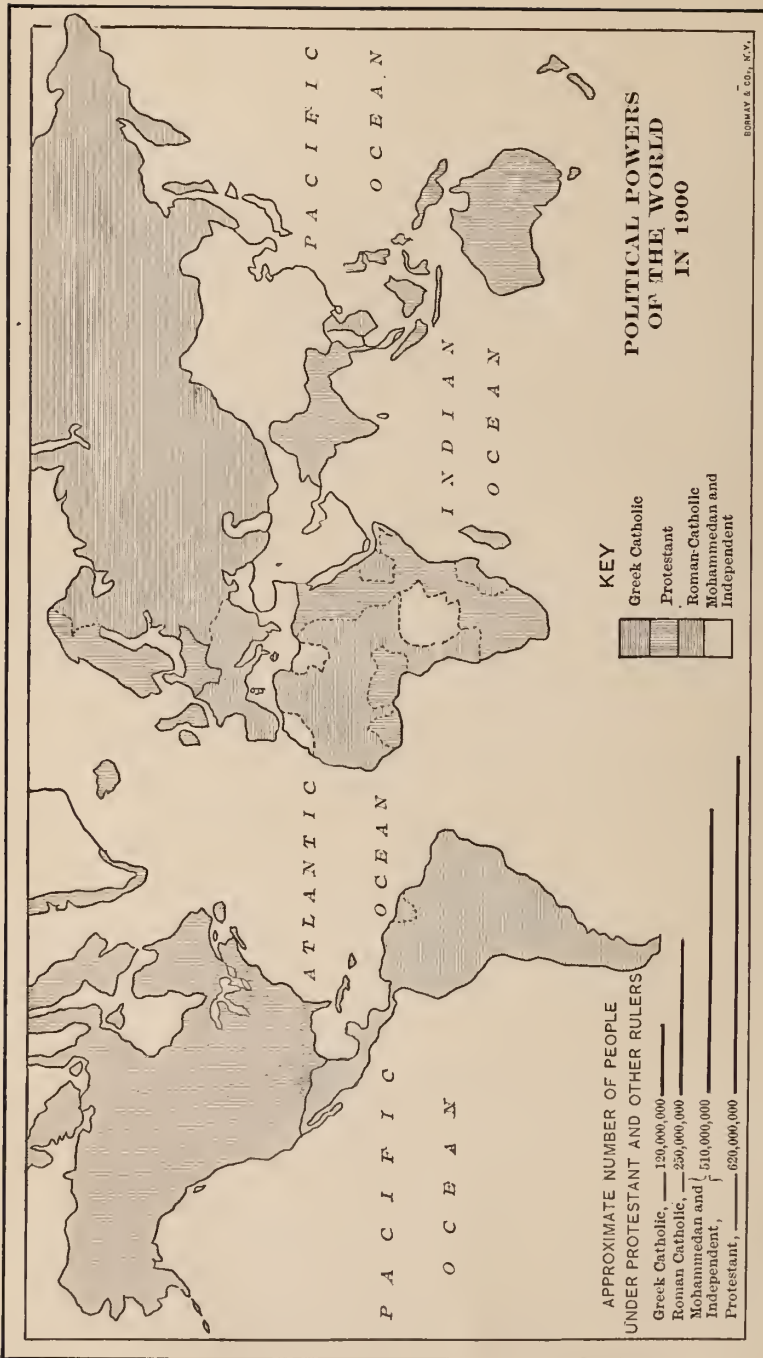


spheres of influence there and in Africa, the non-Christian world is almost wholly under the protection or sovereignty of Protestant powers, a most significant fact in the missionary situation. Under their fostering care steamers and launches are threading rivers formerly unknown, and railroads are carrying God's messengers to their fields in hours instead of the former laborious days or months. When at their posts, the flags of Christian consulates are their protecting egis. Civilization, a doubtful compound of good and evil, enters with the powers to help and hinder missionary effort. Warneck years ago pointed out that the missionary activity of Protestant nations was almost exactly proportionate to their commerce.

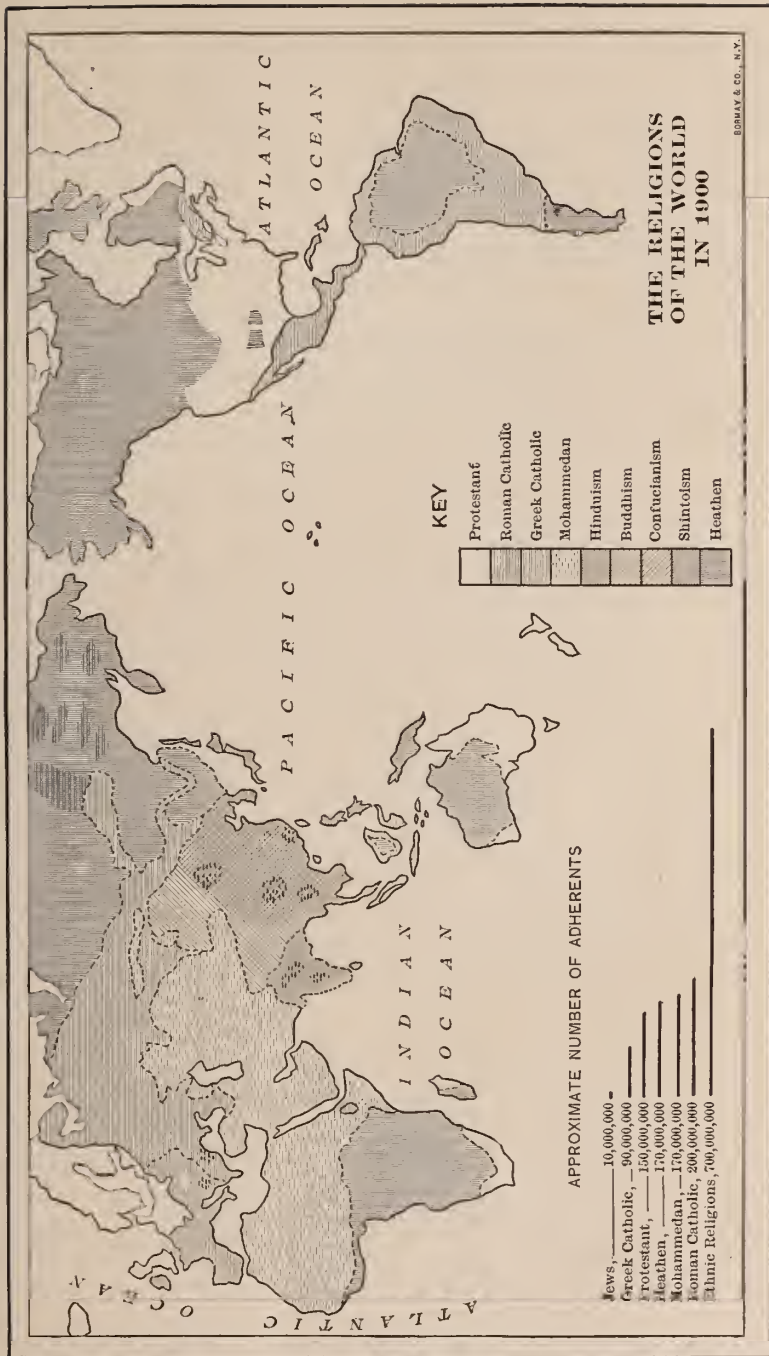
2. *The missionary societies.*—One hundred years ago missionary work was cooperative, nation helping nation, and denominations combining, because of lack of individual strength and the gregarious tendency of a consuming purpose. To-day the old union societies, like the London Missions and the American Board, have become practically denominational, and even small branches of the Church are establishing their own mission boards. These societies are in the hands of secretaries who have in many cases visited and studied the fields, and who come together in national or ecumenical conferences for the purpose of studying the perplexing problems confronting them. A science of missions is thus slowly coming into existence. While a few of these societies are supported by men and women of different denominations, and have reverted more or less to the apostolic type in their faith and practise, most boards have behind them the material and spiritual support of their denomination. With a few structural or conscientious exceptions, these societies work together harmoniously and with considerable regard for comity.

3. *The agents and their distribution.*—Excepting a few societies, mission boards are now sending out a far higher grade of missionary than was available a hundred years ago. Especially is this the case where the Student Volunteer movement has become fully established in colleges and universities, as in America and Great Britain. Most of these volunteers go out after having scientifically studied the great fields and religions, as well as missionary methods and problems. Even Dr. Warneck places American missionaries in the foremost rank for theological preparedness.

As to geographical distribution of these forces, they have gone forth to all the ends of the earth. Asia claims the most of them, China and India alone containing about a third of the entire missionary body to their seven-tenths of the world's non-Christian population. South America, in point of habitable area per missionary, is the neglected continent, while the islands of the West Indies and Oceania, with the exception of some groups, have been most fully cultivated and most nearly Christianized.



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4. *Methods on the field.*—In the great interdenominational mission lands, as Japan, China, and India, the workers have met repeatedly in prolonged conferences to discuss together their common problems and to wait unitedly upon God for the enduement of power. This has had a most beneficial effect, both on the inner life and the outward working of these men and women. The conferences have aided also in emphasizing comity and a more economic distribution of laborers.

One of the marked differences between the methods of to-day and in 1800 is the constantly expanding conception of the missionary function. Broader even than Jesus' program of St. Luke iv : 18, 19, or His parabolic scheme of St. Matthew xxv : 31-46, is the program of nineteenth century missions. Not only is the necessity of education felt in accordance with the Moravian dictum that the savage must be taught to count three before he can understand the doctrine of the Trinity, but its strategic place in the speedy and thorough evangelization and Christianization of the nations is increasingly recognized. Its necessary corollary, a varied and helpful literature with the Bible as its basis, is being magnified as never before, and most fruitfully. Medical missions have been among the notable developments of this century, as also the large use of Christian womanhood, so that to-day women constitute the larger proportion of the Protestant force. Through the merciful and gracious ministrations of these two agencies, an influence almost unknown a century since has been gained over factors powerful in every stage of culture, the grateful recipients of bodily healing and the more naturally religious and hopeful women and children. In these and manifold other ways missionaries are touching unevangelized peoples, so that Brainerd and Schwartz, if raised from the dead and allowed to read the pages of Dr. Dennis' "Christian Missions and Social Progress," would be startled by the breadth of present missionary operations. This versatility has most expended itself on the Dark Continent, as may be seen, if one examines the schemes of the 285 Protestant societies laboring among all African peoples.

5. *Some recent missionary statistics.*—Many months must elapse before returns for the final year of this missionary century can be received, yet some incomplete statistics will give a hint of the extent of the work. The annual issues of the late Dean Vahl's "Missions Among the Heathen," have contained on an average statistics of about 360 missionary societies, while a fuller list combined from his periodical and Dr. Dennis' manuscript, would increase the number working in heathen and other missionary lands to over 500. Many of these are, however, auxiliary or societies in aid, and some of them are laboring in Protestant countries, as the United States, Germany, etc. The leading societies of Christendom, doing strictly foreign mission work, reported last year the following facts: Total missionary force, 14,210;



total native force, 54,420—making the combined forces in the field 79,591; stations and out-stations, 25,070; communicants, 1,255,052; adherents, 3,372,991; schools, 20,228, with 944,430 scholars; income during the year, \$14,513,972. Comparing these figures with the meager returns of 1800, one must exclaim, Behold, what signs and wonders God hath wrought among the Gentiles! And the wonder marvelously grows, if to the above be added the sociological, philanthropic, and Bible statistics, to be found in Dr. Dennis' forthcoming volume.

6. *The regions beyond.*—Thankfulness in view of such results is tempered by the thought of much land yet to be possessed, and of conditions unworthy of the Church of the living God. While there is not a country which has not been in some way touched by work of Protestant missions, there are people in China and India, exceeding in number the combined populations of South America and Africa, who have never yet had an opportunity to hear the Gospel of salvation and divine fatherhood. In China's most fully occupied province, each station has a parish of 1,285 square miles. It is as if one town only in Rhode Island contained a church whose pastor and members were responsible for the evangelization of the entire State, and a wide fringe of Connecticut besides; while in the entire empire each foreign worker has for his share about 158,000 needy souls. And think of Tibet, Afghanistan, Baluchistan, Turkestan, Siberia, the district east of Siam, the great heart of Africa and South America, scarcely trodden by the missionary's foot, and the vast populations in nominally occupied lands just referred to!

But there are still other regions beyond that the Church must enter before Jesus sees of the travail of His soul and is satisfied. A spirit of intercession like that which marked the missionary revival of a century since; consecration of money to missions, that it may send forth the gift of young lives in our universities and seminaries; a longing on the part of board secretaries and their missionaries for such fulness of the Spirit that each may have the strength and wisdom of ten; careful and prayerful thought and cooperation that shall make native churches stronger, as well as independently aggressive and self-perpetuating; such self-effacement as shall make the societies see eye to eye in the matter of distribution of forces and readjustments, where plainly desirable; a concerted and universal advance all along the line—these are some of the outlying realms yet to be entered. For such a forward movement we need still the stirring notes of the first genuinely missionary hymn—Bogatsky's:

Awake, Thou Spirit, Who of old  
Didst fire the watchmen of the Church's youth,  
Who faced the foe, unshrinking, bold,  
Who witnest day and night the eternal truth;  
Whose voices through the world are ringing still,  
And bringing hosts to know and do Thy will!

## THE MISSIONS OF THE NINETEENTH CENTURY.

BY THE EDITOR-IN-CHIEF.

We now stand on a lofty height. By the prevailing, tho undoubtedly erroneous method of reckoning,\* this opening year, 1900, is also the closing one of the nineteenth century, and it is natural to cast a glance backward over what the hundred years have wrought in missions.

For convenience, the century might be divided into ten decades, and its developments be studied by this simple division and classification. For, altho there is no mechanical or mathematical exactness in such arrangement of events, each decade has had its own prominent characteristic, its leading event, its conspicuous man and martyr, and its new wonder working of God—all of which serve to make its features unique.

For example, the first ten years of the century were conspicuous for *organization*, we might almost say *origination*, for missions had scarcely past through the throes of their new birth when this century dawned. In 1801, the Baptist Society and the London Missionary and Church Missionary, and the Glasgow and Edinburgh societies had already begun operations; but these were only scattered bugle-blasts calling the hosts of God to the war. The army as a whole had not yet been mobilized, and the great body of believers had to fall into line; and the movements already begun were timid, tentative, and feeble, and needed to be strengthened by numbers and by that greatest of all secrets of vigor and valor, faith in the fact of the Divine call, and in the success of the Divine cause. How rapidly organization neared its completion during these ten years, a student of missions needs not to be told. And now, not only are all the great Christian denominations fully in accord with the work of missions, but there is not a local church of any standing in Christendom that has not its missionary band, its missionary meetings, and its offerings, as an indispensable part of its work.

If we should venture to characterize these decades by some special names or titles, indicating their general character, we should perhaps say that the first ten years were those of *inception* and *preparation*; the second, of fuller *organization*; the third, of *occupation*; the fourth, of *expansion*; the fifth, of *open doors*; the sixth, of rapid *advance*; the seventh, of *woman's work*; the eighth, of radical *transformation*; the ninth, of the *young people's crusade*; the tenth, of world-wide *federation*. These terms may not exhaust the subject, but they briefly express the conspicuous or more prominent characteristic of the decade to which they belong.

\* Which is conceded to be four years too late. See REVIEW for January, 1896, pp. 1, 2.

Each ten years has also some one or more illustrious *name* that is inseparably associated with it. To the first decade, for example, the name of William Carey peculiarly belongs; to the second, that of Adoniram Judson; to the third, that of Alexander Duff; to the fourth, that of George Müller; to the fifth, that of Louis Harms; to the sixth, that of J. C. Hepburn; to the seventh, that of J. Hudson Taylor; to the eighth, that of George L. Mackay; to the ninth, that of Robert P. Wilder; to the tenth, that of Joseph Rabinowitz. These again are not exhaustive by any means, but they may serve as examples of the fact that some one or more workmen rise into singular and conspicuous prominence in each group of ten years.

Again, each decade has also its *martyrs*; men and women, who, if they have not actually sacrificed life for Christ, have exposed themselves to death with the martyr spirit. In the first of these ten periods, we think of Samuel J. Mills, in the second, of Henry Martyn, in the third, of Asaah Shidiak; in the fourth, of John Williams; in the fifth, of Mrs. Krapf; in the sixth, of Allen Gardiner; in the seventh, of George and Ellen Gordon; in the eighth, of Bishop Patteson; in the ninth, of James Hannington; in the tenth, of G. L. Pilkington.

The century has been crowded with remarkable interpositions of God, such as the death of the Sultan Mahmoud, in 1839, and of the Siamese king in 1851, at the crisis of affairs in those two countries—the opening of doors in China in 1842 and 1860, of Japan in 1853–4, and Korea in 1884—the visit of David Abeel to England in 1834, and the departure of Peter Parker, the pioneer medical missionary in the same year; the prompting of George Williams to organize young men into Christian associations, ten years later; the Pentecosts in Hilo and Puna, Sierra Leone, South Sea Islands, Telugu country, Japan, Formosa, etc. In fact, the barest outline of the wonder-working of God through these decades would make other matter impossible in this whole number.

A century of modern missions must, however, be most valuable for its great lessons, and on these we may well fix our thought.

No study is more inspiring than that of God's word in the Scriptures, and His work in history. Each interprets and illumines the other. His word, wrought out in His work, becoming incarnate in action; His work, thought out in His word, and becoming its fuller expression and exhibition.

Most of all is this true in Christian missions, so far as they conform to His method and Spirit. If any one message of the Master deserves preeminence as a command, it is that last injunction, found repeated at the close of each Gospel narrative and again in the opening of the Acts; for it should be remembered that the last words He ever spoke were these: "to the uttermost parts of the earth." These words,

when duly considered, compel attention as designedly a last legacy to His Church.

So far as the history of the Church has been the actual working out of this plan of worldwide witness, that history has been sublime, and furnishes material for a sort of Divine epic. What a theme for either poet or painter! Whenever and so far as this work has been abandoned or suffered to fall into neglect, all the Church life has decayed and declined, while every advance step, reveals a wonder-working God and guide.

#### GREAT LESSONS OF THE CENTURY.

Perhaps the most conspicuous practical features of the whole period are found in the *permanent lessons* which as by the finger of God have been written in letters of light upon the whole missionary history of the century, lessons taught the Church for all time to come and which it is of transcendent importance that every believer should both mark and master. To those lessons we refer briefly, as the final purpose of the great Teacher, who, during all these hundred years has been patiently instructing His people, both by successes and failures.

1. The first of all these lessons is found in the *vital bond between missions and Church life*. To preach the Gospel to every creature is not only our Lord's great command, it is the "article of a standing or falling church." The question is not only, can the heathen be saved without missionary work, but can the Church itself be saved without it. When the seed is choked by the thorns of worldly care, greed, and lust, it brings forth no "fruit to perfection"; there is no seed in itself after its kind, and hence no provision for self-propagation. Whence is to come the Church of the future, if foreign missions be abandoned! The gauge of all true vitality is the vigor of the pulse, which propels the blood to the extremities; and the measure of Christian life in the individual and in the collective body of Christ is the power of its pulsations—what it does for, and how it yearns toward, others outside of self. Before the Church of the last century awoke to this duty at the blast of the trumpet of Edwards in America and Carey in Britain, apathy and lethargy were so enwrapping the nominal body of disciples that religion seemed "a-dying"—there was not only torpor, there was petrification and putrifaction threatening Christendom. All revivals then and now have either begun or ended in missionary uprisings.

2. A companion lesson is found in the *correspondence between home life and foreign work*. A stream can rise no higher than its spring, however complete the conducting pipe of supply and distribution, the level to which water rises being determined by natural and inviolable laws. A dead church can not send forth living missionaries. If heresy in doctrine and iniquity in practise obtain at home, they will



be reproduced abroad, first in the workers sent out and then in the converts gathered in. Japan, in 1872, seemed to be destined to become "the nation born in a day," to become the evangelizer of the Asiatic continent. Japan, in 1892, was permeated by the liberalism of the Western Church, and the whole native church seemed doomed to a condition of vital declension; the converts had become perverts, and even such a sacred trust as the Doshisha that Neesima founded was threatening to become a nursery of heresy, and even of treachery to ethical principles. Everywhere the spirit of the Church at home is found to spread into the Church abroad.

3. God is still using the *double seed of the kingdom*. In Matthew xiii, the first parable gives us the *Word of God* as the seed to be sown in the soil; but in the second parable, the good seed is represented by the *children of the kingdom*. There is no conflict in this testimony. From the beginning of the age God has used both the message and the man—the written Word and Word made flesh in the living disciple. Neither is truly successful without the other. Roman Catholic missions have been so largely a failure, even when manned by spiritual and devout and heroic missionaries, mainly by the fact that they have withheld from the people the blessed Book. Bible societies have had but a limited success as evangelizing agencies, because even those who search the Word need, like the Ethiopian eunuch, some man to guide them. But the Word of Life held forth in a believer's life, and proclaimed by a believer's tongue—the Bible, with the man behind it, believing it, translating it into action, and witnessing to its truth and power by the fact that its truth holds him like a girdle, and its power thrills and fills him—that is God's way of evangelization.

4. *Prayer is always the pivot of true success*. For a century every crisis, if met by devout and believing supplication, has been safely passed, and only so. Volumes might be written proving and illustrating this. The examples are legion, and they are found everywhere. A great cloud of witnesses testify. God waits for a waiting people. Men and money are forthcoming when prayer is urgent, importunate, and believing. Dangers are boldly confronted, and deliverances confidently expected when there is close contact with the Deliverer. Every great door has been opened by the key of prayer, like the iron gate that was before Peter. Prayer is the mantle of Elijah that smites the waters of difficulty and opens a dry path across them. Here hides the energy of faith that brings clouds of blessing to cover a heaven of brass and flood an earth of iron. All else may be wanting but, if prayer be not lacking, failure will end in success; all else may be present, but if prayer be absent, there is no true success—even success is failure.

5. A kindred lesson is, that *faith in God is always mighty*. Perhaps it would be better to write it, as our Lord spoke it: "*Have the*

*faith of God ;*" that is, *reckon on God's good faith*. Believe what He says, and boldly issue your *fiat*; say to the mountain, "Be thou removed," and to the sycamine tree, "Be thou plucked up by the roots." We are not to look at natural possibilities or impossibilities; for with Him all things are possible, and so they become possible to him that believeth and who by faith is vitally one with the omnipotent God. Such a career as George Müller's and Hudson Taylor's—types of many others whose names are not so famous—is proof that the God of Abraham and Moses, Elijah and Daniel, is not dead. He will be believed and trusted, if we are to be established, and enabled to accomplish anything for Him. We may *attempt for Him*, if we *expect from Him*, great things. Perhaps it yet remains for man to illustrate how great faith may be in its hold on God, and for God to demonstrate how surely and grandly He recognizes and rewards such faith. The possibilities of a believing heart and life even the angels can not estimate; they lie among the unfathomed depths—unexplored secrets of God.

6. *Suffering and success are still closely joined*. Dr. Edward Judson finely says they are "vitally and organically linked. If you succeed without suffering, it is because some other has suffered before you; if you suffer without succeeding, it is in order that some one else may succeed after you." In this great world-field it is rare that the same man or woman both suffers and succeeds. Some lay mere foundations and die without seeing the structure complete; some sow the seed in tears, and never reap the harvest of their sowing; others enter into their labors.

The devil's motto was—long before Peter became a satan by his suggestion—"Spare Thyself" (*ἰλεως σοι*). The Lord's eternal motto for us is "Deny Thyself." The corn of wheat must fall into the ground and die or it brings forth no fruit. To save your seed is to lose your crop, and to lose your seed is to find your seed again in the crop. To avoid suffering is to forfeit service.

7. *The Gospel is evermore the only hope of man*, and how simple—"Believe and Live." The gift of God is eternal life, and like any other gift, only to be received—one saving "work," to believe on Him whom God hath sent; one damning sin, not to believe. This is the message committed to us, and that it is Divine is proven by its adaptation to all men; nothing here for the wise and mighty only, but for the child and the savage as well. All through this century this message has been mighty. God's word never returns to Him void. Man's word may, but God's word never. We may not live to watch its return, but He whose promise has been given fails not. It accomplishes His pleasure in His time, and prospers in the errand whereto He sends it forth. Man's life is not long enough, nor man's vision penetrating enough, to trace every outgoing and incoming of

God's dove, but all we have to do is to let it go and fly and come back, not to us, perhaps, but to Him. Or, as the figure stands in Isaiah, it is like the rain and snow—they are going and coming. They descend visibly and audibly; they return silently and invisibly in vapor by the process of evaporation. But God sees them coming back with their report—"We have watered the earth, made it to bring forth and bud." Let us trust Him whose word it is.

8. *The day of supernatural power* is never passed. Miracles change their form and type because their mission is not the same. But God never ceases working. There is still the pillar of cloud and fire in His leadership, His hand outstretching in miracles of soul-healing and transformation; He still opens doors to nations and to human hearts; He still guides events, riding even on the whirlwind and directing the storm. Not one great event of the century that is not along the line of His purpose. These are not *dissecta membra*, but members of one organic body of history, and in His Book all were written long beforehand to be in continuance fashioned in actual occurrences. He has interposed in marvelous ways, and in none more singularly than in the synchronism and succession of workers. If the lives and labors of the missionaries of the century were put on a chart represented by lines of light, it would be seen how parallel they run in various lands, and how where one ends, another begins, as Pilkington took up Mackay's work in Uganda.

9. *Numerical standards of success are wholly untrustworthy.* Our God is a wonder-working God, and has His own lexicon of terms, calendar of events, and modes of reckoning. His mathematics are not man's. With man, one and one make two; with Him, one and one make ten, and so, while one puts a thousand to flight, two make *ten* thousand flee. One Saul of Tarsus was worth a regiment of ordinary converts. God *weighs* instead of *counting*, and weighs in His own balances. Nothing is a more awful sign of the materialism of our age than the very question, "Do missions pay?" and the attempt to settle it by comparing the number of converts with the amount of money spent! How He must hold in derision all such carnal principles of reckoning. And then, too, as if there were no results that defy not only our coarse statistics, but our very perception and conception! Our eyes are too dull and our minds too narrow to scan His doings and dealings. Eternity alone will reveal—perhaps even eternity can not *reveal*, because intelligence with us will always be finite, even then.

10. We may add one more lesson—*obedience to God is the one condition of blessing from God.* He says "go," and we stay at our peril. He says speak, and we keep silence at our cost. We must obey—nay, we *may* obey; it is not duty so much as privilege. Let us go and die, if He pleases; the blood of the martyrs is the seed of the Church. Let us give largely, freely; our scattered seed will bring its harvest,

tho after many days; in our scattering we shall increase. Let us bear witness—we have no responsibility as to the reception of our witness—tho none believe our report. There is no reason why the evangelization of this world should not be attempted and accomplished in our generation. If Ahasuerus could twice send out a proclamation to every subject in his vast kingdom, extending over five million square miles and do it inside of a year, with the slow “posts” of his day, what may not fifty million Protestants do, scattered from the rising to the setting sun, and from pole to pole, with the Bible translated into nearly four hundred tongues; with steamships and railways that can carry us at from twenty to sixty miles an hour, and with all the facilities for the work that make this the unique era of history!

A new century is about to open before us, and the end of the age draws near. The earth is depopulated and repopulated thrice in a hundred years, and every second marks a birth and a death. Our greatest need is to “*arise and shine.*” Darkness and death are abroad, and we have the Light of Life; a world famine, and we have the Bread of Life. God is calling, man is calling; the past is luminous with its lessons, the future luminous with the glory of its possibilities. O for a Church that dares to do great things for God, and to hope greater things still from Him! The God of the future is a greater God than the God of the past, to those who by faith, prayer, and obedience make possible the discovery of His true greatness.

## THE MISSIONARY SITUATION IN SOUTH AFRICA.\*

BY REV. JAMES CHEYNE DORWARD, NATAL, SOUTH AFRICA.

Missionary of the American Board of Commissioners for Foreign Missions.

When the American missionaries first entered the country now known as the South African Republic (1835), that country was occupied by a powerful Zulu tribe, under the leadership of Umzilakatze, the predecessor of the Matabele chief Lobengula, with whom Great

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\* The missionaries of the American Board were among the first to occupy Natal, Zululand, and the country now known as the South African Republic. The Transvaal has an area of 119,133 square miles. Its population, according to the State Almanac for 1898, is 1,094,156, composed of 345,397 whites, and 748,759 natives. The latter belong to various tribes of the Bantu-speaking Kafirs, as Basutos, Betchuanos, Ba-pedis, etc., etc., and are scattered all over the Transvaal. Six missionary societies are at work among them. The most prominent of these has been the Hermannsburg Mission, its work dating from 1857. Attached to this mission there are some 20,000 black converts. In 1859 the Berlin Mission took up work in the Transvaal, and has carried it on for forty years. It numbers over 14,000 Christians. The Wesleyans from England began mission work in the Transvaal in 1875, and have several thousands of adherents. An Anglican mission, begun in 1878, has a few hundred members, whilst the Dutch Reformed Mission from Cape Colony, and a Mission Romande from Protestant Switzerland have each their own fields, and an increasing circle of converts. The American Board, and the American Methodists, have also established work in this country. The Boers have shown little interest in these missions, and the law of 1887, which limited the number of blacks on every five thousand acres to five families, if pushed to its natural conclusions would have destroyed every mission in the country.—EDITORS.



Britain had a fierce conflict only a few years ago. Their labor among that particular people was short. They had scarcely begun their beneficent work when the great exodus of the Boers from Cape Colony began. In due time the emigrants and the natives met in battle array—the Boers were victorious, Umzilakatze, with his people, were driven across the Limpopo River, and the country was transformed in a few years into a Dutch republic. The missionaries did not follow the natives into Matabeleland, but made for Natal, where a company of their brethren had already begun to labor.

The little mission band in Natal at first seemed likely to fare but little better. The teeming native population which they expected to find had been swept away by the armies of Tyaka, the founder of the Zulu nation, only about fifteen years before. This Tyaka was a great military genius. He has been called the Napoleon of South Africa. Beginning with a small tribe of about 2,000, he gradually conquered and absorbed all the surrounding peoples from the Delagoa Bay to the St. John's River. His reign of terror lasted about twenty years, and at his death he had 100,000 warriors. He was slain by his two brothers, one of whom, Dingane, was in power when the American missionaries arrived on the scene.



A ZULU HUT AND SOME OF THE FAMILY.

It was the policy of these Zulu conquerors to keep the land immediately south of the Tugela River destitute and untilled. The inhabitants were, therefore, slain, drafted into the Zulu army, or distributed among the tribes of Zululand. Military kraals were established in Natal, but none were allowed to remain outside of them. So thorough was the desolation that, on their first journey from Port Natal to the capital of the Zulu king, it is said that the missionaries found no habitations south of the Tugela River, tho they saw the sites of many old kraals and the bones of the dead scattered all around. At that time there were only twenty-two white people in Natal, and two of these were women. The men were there for the purposes of trading and hunting.

The missionaries were cordially welcomed at first, but when the Zulu king saw his people becoming converts, and mission stations being formed, his jealousy was aroused. That first little company of native Christians was slain, and the missionaries were driven into Natal.

Then the advent of the Boers took place. By force of arms they conquered the Zulus, established themselves in Natal, raised the republican flag, and founded the city of Pietermaritzburg, which they named after two of their leaders who were slain by the Zulus. The rule of the Dutch, however, was short lived. The British government came on the scene, and the Boers retreated across the Drakensberg.

After the establishment of British rule the work of the American Board made rapid progress. Being first on the field the missionaries had acquired considerable influence over the native population, and thus their work increased very rapidly. Great numbers from the surrounding country came into Natal seeking the protection of the British flag. The Americans were useful to the British government, and in due time, as trustees for the natives, acquired control of 90,000 acres of land in twelve mission reserves along the coast from the northern to the southern boundaries of Natal. As these are also surrounded for the most part by native reservations, held in trust by a government body called the Natal Native Trust, and as the most of the natives in Natal live on these lands, the American mission soon became an important and influential body.

#### MISSIONARY SOCIETIES AT WORK.

There are other missions now at work in Natal, Zululand, and the Transvaal. A list of their names would include Anglicans, Wesleyans, Presbyterians, Free Church of Scotland, South African General Mission, the Church of Norway (Lutheran), the Church of Sweden (Lutheran), the Free Church of Norway (Congregational), the Hermannsburg Mission, the Berlin Mission, the Swiss Protestant Mission, the Colonial Mission Society, the Huguenot Female Seminary Mission (Boer and British), the Independent Baptist Church (African Dutch), the Boer Farm Mission (African Dutch), and others. Mr. Baker, of Johannesburg, a man of wealth, carries on at his own expense a mission operating at several points in Natal and in the South African Republic. The Roman Catholics are also at work in considerable force, but not with very marked success. The English Wesleyan mission is the only one in Natal that approaches the American mission in extent or influence, and the work of that mission is very largely with the Xosa-speaking part of the population.

In spite of the fact that so many missions are at work, many in Zululand even yet have had little or no opportunity to hear the Gospel. That land at present is closed against European occupation. There are a few missionaries, Anglican and others, but no new grants of land are now given or sold. Work in these parts must be accomplished by itinerating, and where consent of chiefs and magistrates can be secured, by placing native pastors. The scattered way in which the natives live makes the work of reaching all with the Gospel, even

in Natal, difficult and laborious. Yet the work of the missionaries has not been in vain, nor even slow in development. The result fully justifies the effort put forth. Among the Zulu people there are to-day very many homes where Christ is honored and where family worship is conducted daily. The Lord's day is observed by large Christian communities and to some extent even by heathen people. There are, at least in the American mission, a number of self-supporting native churches. The American Board still sends out missionaries but contributes nothing to the native agency. The churches of this mission have their own Home Missionary Society, which is supported by funds contributed by the native Christians. Every church is assessed according to its ability, the churches making the assessment. This society sends out and supports native agents trained and approved of by the American missionaries. Weak churches are thus helped to support their pastors and evangelists are sent into outlying districts. Many members of the native churches give, besides Sunday offerings, more than the amount of an average month's wages to the annual contribution for this Zulu Home Missionary Society.

The Theological School of the American Zulu Mission is the only one in South Africa for the training of Zulu men for the pastorate. From it many Zulus have gone out to preach the Gospel to their own people. The importance of this department can scarcely be overstated. The men in charge, however, are sadly handicapped by duties that often seem to conflict. The work is so large and is becoming so complicated, while the number of missionaries is steadily diminishing on account of lack of funds, that those in charge of the Theological Seminary are obliged to add to their work the duties of a general missionary. This often necessitates the closing of the seminary while other duties are being performed.

The field opening up for thoroughly equipped native evangelists is large and important, and the opportunities which the near future must bring can scarcely be overestimated. Africa has now been partitioned by European powers. What Roman arms and Greek literature accomplished for the ancient world, the commercial greed and lust for power so rampant to-day will accomplish for Africa. These forces will open highways along which the heralds of the Cross may enter. Railroads are now being pushed into regions hitherto well-nigh impenetrable to the missionary. Here is not only an opportunity but a resulting responsibility. The experience and strength generated during the past sixty or seventy years should now be fully utilized. The Theological Seminary may be made a radiating center of great power. The Zulu language is understood far into the interior. Native evangelists, properly trained, would be able to carry the Word as far as the Zulu language and kindred dialects are spoken. To that end a proper endowment of the Seminary would be most welcome.

One of the great services of the American mission is the translation of the Bible into the Zulu language out of the original tongues. The people had no written language when the missionaries began their work. This Bible is printed by the American Bible Society, and has gone through a number of editions. The sales are large, and increasing every year. Last year the Bible Society sent out 14,000 copies. This growing desire for the Word of God is a most encouraging feature.

The training-schools for boys and girls in the American mission are largely in the hands of lady teachers. There are three such schools for girls, and one for boys. They supply the mission with its day-school teachers and helpers, and produce its best home-makers. It should not be thought that these schools are educational centers only. They are evangelical agencies of the most aggressive sort. They are centers of light. It is doubtful if any other department of work gives more satisfactory returns. While industrial work is taught in these schools, and a fair common-school education is given, the work of the teachers is preeminently evangelistic. These pupils are taken out of their heathen surroundings and associations for nine months of the year, and brought under the refining and softening influence of American women in charge. In the class-room, in the assembly, and in private, the sweetness and light of the Gospel are so set before the pupils that a large majority of them make confession of Christ before they leave school. In many minds there is an impression that the work in these schools is secular in its tone. Nothing could be farther from the truth. But in the mission field we are made to realize more forcibly perhaps than is possible in a Christian land, that mental quickening is essential to the fullest development of the moral and spiritual nature.

#### THE AMERICAN BOARD IN THE TRANSVAAL.

The work of the American Board is not confined to Natal and Zululand. It has gone back to the territory it attempted to occupy in the early days before the gold fields were dreamed of. The work in the mining districts in Johannesburg is very important. One mine alone, the "Simmer and Jack," before the present war commenced, was employing 4,500 natives. The mission reckons its native district in Johannesburg as numbering from 70,000 to 100,000. In these mines are to be found natives from far and near. Many are brought down from the interior for mine work. A visitor may hear at least half a dozen languages spoken in one mine. The American missionaries are themselves limited to the Zulu tongue, but they have native Christians who have learned most, if not all, the languages spoken, and are able to preach in them. Another class of natives is reached through open-air preaching in the Market Square of Johannesburg, and still another





EDWARDS HALL, INANDA SEMINARY.  
American Board Mission, Natal, South Africa.

in the mission chapels, of which there are several in the city and its suburbs. Evening schools are taught during the week in these chapels, the Bible in the Zulu language being the text-book.

Other mission bodies are also doing a great work among the various peoples of the Transvaal, and there is room for many more. An impression is being made on the great mass of heathenism. How great that mass is, and how dense the ignorance and superstition it represents, one must go there to realize in any proper measure. The farthest reach of the American mission at present is Gazaland or Eastern Rhodesia, where a small company of missionaries are at work.

Taking into consideration the present conditions of life among the Zulu people, together with their past, their progress gives much room for encouragement. The missionaries have had to work under many discouragements. The British government has not placed the natives of Natal under English law, but under laws entirely different, namely, a set of laws called the Native Code. It would seem that in the early days, when natives sought the protection of the British flag, they might have been placed under civilized law; but instead a code was made, based on the old laws and customs of the heathen. Among other things these laws legalized polygamy, set the price of a woman given in marriage, and made her marriage legal only when the said sum was paid in the presence of official witnesses. Women are always minors and always the property of the father, his heir, or the man to whom she is married; and on the death of her husband her eldest son is practically her owner. Such things sanctioned and legalized by a professedly Christian government have been a serious stumbling-block to progress

The temptations that surround the native convert are also many and great. They are not supported against the evils that surround them by a strong moral sentiment in the community. They are not buttressed as are Christians in England and America. They are obliged to live close to the heathenism they have forsaken, and for the most part are still subject to heathen chiefs, who have magisterial power under authority from government which allows them to try cases, collect fines, and yet requires no report or return of money. Men have been fined by these chiefs for attending religious meetings.

It has been well said that where non-Christian races have a certain degree of culture, tho it be pagan, and where men have been trained by commerce and under the influence of a settled government of their own, they may, after a short period of probation, be entrusted with the management of their own church affairs and with the spread of the Gospel among their own people. This may be true of India, China, and Japan, where the people for centuries have had training in heathen culture, but it is not true of Africa. Such training has been wholly wanting among the Zulu people. For ages, until about sixty years ago, they lived without a glimpse of better things, in naked barbarism. To-day they have only such opportunities for self-development as the missionary makes for them. The British government has laid upon them absolutely no responsibilities, and since Natal has become an independent, self-governing colony, those in authority are inclining more and more to a policy that would hold the people down to the level on which they were found.

#### THE OUTLOOK FOR MISSIONS.





As to the future of missions in South Africa, in view of present disturbances, there need be no fears. Irrespective of the merits of the war now raging in that country, we believe that the result will be favorable to missionary and religious enterprise. The past years of jealousy and discord between the ruling powers has been a serious hindrance to religious progress. The war may be expected to clear the political atmosphere, settle great questions of government control, and usher in an era of peace with all its attendant blessings and opportunities. Africa has been brought vividly before the world, never again to lapse into its former dark condition. The opening of the continent must go on still more rapidly. The railroad is open to Bulawayo, which a few years ago was the capital of a heathen king, but which has now a population of 4,000 white people, 10 hotels, 2 club houses, 6 churches, 3 newspapers, hospitals, schools, and all that goes to make a civilized community. The prince of this world is already making strenuous efforts to forestall the missionary. A strong prejudice exists, even among many good people in the English colonies, against the work of missionaries to the natives, and as for the civilization



# MAP OF THE SOUTH AFRICAN REPUBLIC (TRANSCAAL) and ORANGE FREE STATE

SCALE OF STATUTE MILES  
0 10 20 40 60 80 100

## EXPLANATION

Cape Government Railways and lines over which  
the Cape Government has running power   
Other Railways  Routes  Forts 





brought in by an army of adventurers and speculators, it may be called Christian, but it does not make for righteousness. At a way-side railroad station the writer came across a distiller's advertisement; it was a large map of the world, and across it was printed the words, "Our field is the World." Is the Church of Christ characterized by a like zeal and enterprise? The motto is also theirs.

Millions of dollars are being poured into the Cape to Cairo railroad and telegraph scheme. Yet the promoters of that gigantic enterprise probably will not live to reap dividends therefrom. They are investing for future generations. A nobler investment, making larger promises and offering greater and surer returns, is before the Christian world to-day, an investment that aims at the transformation of a continent—the redemption of millions. Ten thousand per cent. in this life and in the world to come life everlasting is the reward offered by the Almighty.

The redemption of Africa and the transformation of its trackless wildernesses, vast forests, and great lakes, now the habitations of wild beasts and, perhaps, of wilder men, is not a chimera. The same forces that wrought out the redemption of Gothland are at work there. The spread of Christianity in the Roman empire, among the Gothic races, in the British isles, with the wonderful story of transformed lands and peoples flowing therefrom, is the history of missionary enterprise. The time is as surely coming when the wilds of Africa shall be subdued, when its fever belts shall yield to sanitary laws, its great plains be converted into fruitful fields, its great lakes into centers of commerce, and the whole be inhabited by a people whose God is the Lord.

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## NEW RULES OF THE EDUCATIONAL DEPARTMENT OF STATE, JAPAN.

REV. J. T. GRACEY, D.D.

The Japanese school ruling, recently made, has created quite a disturbance of missionary circles in that country, and of all missionary societies having educational work there. That they clearly contravene the clauses of the national constitution, which guarantee religious freedom, is recognized beyond mission circles. The *Japan Mail*, a powerful organ, which is generally accredited with too much sympathy with the government to admit of its being relied on as independent in judgment on some questions, is very pronounced against this action of the educational department of state. It says these rules practically amount to a "veto against all religious instruction." It crystallizes the matter, saying, "To tell a man that if he chooses to send his son to school where religious instruction enters the curricu-



lum, the lad will be liable to conscription involving three years' service in the ranks, at twenty, whereas, if there be no such subject in the curriculum, he will be safe from conscription until twenty-seven, and can then escape with a year's modified service—to condemn a father to such a choice is virtually to deprive him altogether of the privilege of choosing!" It affirms that, "That is not the kind of freedom of conscience guaranteed by the constitution."

Our American readers must not mistake this for neutrality in religion in public schools or other government institutions of learning. There is no dispute over that policy. Nobody asks that taxes paid by men holding various creeds, should be given without their consent to support schools where one particular creed is taught. The contention is over schools which have no relation, direct or indirect, to support from the government. This law establishes a penalty for attending private schools where religion is taught either inside or outside of the regular school hours or curriculum, even tho the government has otherwise officially approved the curricula of these schools, and recognized the grade of their alumni. It is a bold, Jesuit-like stroke of policy, intended to drive students into the government institutions. Whether it is designed to strike at the teachings of Christianity, and thus at missionaries, need not now be asserted. If it is nothing but another instance of the extreme nationalism of some of the narrow-minded among the leaders, the effect is the same. If the government were to prohibit all private schools, and make attendance on national institutions of learning compulsory, that would be a distinct move toward nationalism. That law might or might not be proven constitutional. But to pass a law that there should be no private institutions in connection with which any religious instruction is to be given, is to invade another domain. They might extend this to say that if any religious instruction were given to the pupils on Sabbath, in churches, or at the home, the pupils were to be subject to national disabilities. It contravenes all constitutional guarantees of religious liberty.

That this sort of laws obtains in some Christian states has no relevancy. Austria even enters the home and prohibits children between the ages of seven and fourteen attending family worship in Protestant homes. But there is no profession of religious liberty in Austria. No constitution safeguards the conscience of the people. On the other hand, Japan has a constitution, and the other nations waited for ten years while the Japanese became familiar with what that meant, to a degree which gave some guarantee that it could and would be operative. Not till reasonably assured of this would they enter into treaties with Japan, placing their respective nationals under Japanese authority. And this is the specimen notion of the educational department of state in regard to religious liberty guaranteed by

the nation! Until recent enactments modified the administration, certain mission schools were exempt from conscription, having a scheme of studies approved by the government, Christian instruction being given aside from the regular curriculum. These continued to be Christian schools, and were not contravened by the government. There was hope that the government would ere long become liberal enough to accept a test of scholarship alone, leaving each school to do with the religious instruction as it pleased. A standard of educational results, no matter how reacht, would have been satisfactory.

When, however, these new restrictions compelled the entire dissociation with religious teaching, in or out of school hours, the Presbyterian school at Tokyo resolved to break all connection with the government and become an absolutely private school, and so notified intending students. In view of its obligations to students who had already made their arrangements to enter the school, this was subsequently modified for the present. The rigid administration of the new regulations will remove students from mission schools numbering in the aggregate thousands, even affecting the elementary work of kindergartens.

Fortunately, this prohibition is not a legal enactment of the government, else it might be difficult to get it repealed. It is only the instruction of the minister of education, which he may be induced to modify, or which his successor may withdraw. Tho urged by the educational council to pass a law prohibiting all private schools, the government refused to do so. The *laws* of the land are not harshly hostile to mission schools. What we are denouncing is only a regulation of a government officer, tho possibly "winked at" by the government, either on principle or policy. It is like a measure here with us, amenable to public sentiment, which even the party initiating it may withdraw, and there is reason to hope it will be modified under popular demand.

One can not be unappreciative of the progress made in Japan. Forty years ago the first Protestant missionaries entered the country, with government proclamations on every highway threatening their lives for being there at all. Now, forty thousand Japanese Protestant Christians are enrolled in churches. Japanese Christians are important government factors. The speaker of the parliament in recent years is a Japanese Christian; two out of four of the central committee which direct the dominant political party are Christians. The progress of the past forty years furnishes ground for assurance and for hope. It must not be expected but waves will recede, even when the tide may be advancing. Japan will probably right up this school matter; meanwhile missionaries must have patience. It were desirable that no such checks and setbacks should mar Japan's progress; but still she makes progress. She ought to keep scrupulous faith

with her constitution, or other nations will distrust her in other than religious and educational lines.

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ACTION AT A CONFERENCE OF THE MISSIONARY SOCIETIES.\*

This conference, composed of officers and members of the missionary agencies of the Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Reformed churches, would express its complete approval of the resolution adopted by the missionaries in Japan, on August 16th, in the conference called to consider the question of the relation of the schools supported by these boards to the regulation of the minister of education, forbidding religious worship or instruction in all schools "whose curricula are regulated by provisions of law," to wit:

The representatives of six Christian schools, Aoyama, Gakuin, Azabu Ei-wa Gakko, Doshisha, Rikkyo Chu Gakko, Meigi Gakuin, Nagoyo Ei-wa Gakko, met in conference on August 16th in Tokyo, to consider what course to pursue in view of the recent instructions of the educational department, excluding entirely all religion from private schools receiving any recognition of the department, and decided to submit to the representatives and officials of the various Christian schools affected by these regulations, the following statement of opinion for their consideration:

The constitution of the empire grants religious liberty; the instructions of the educational department, definitely and more completely than ever, forbid all teaching of religion, as well as religious exercises, to all schools seeking government recognition. We feel that this position of the educational department is contrary to the spirit of the constitution of the empire, in practically restricting the liberty of parents in deciding upon the education of their children. We are here not raising any objections to the educational department's making such restrictions for public schools supported by public funds; but we feel that to put these same limitations upon private schools, supported by private funds, works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the government and its accompanying privileges. We are of the conviction that for any Christian school, founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles, or from its school life, would be disloyalty to our common Lord, and to the churches aiding our schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining government privileges.

In the conviction that the great need of Japan is Christianity and Christian education, and that the members of the churches represented in this conference would not approve of the use of mission

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\*After the above was in type we received from Mr. Robert E. Speer, secretary, the following memorandum of action of missionary secretaries held in New York, Nov. 9, 1899. We are sure the patrons of all the missionary societies will indorse their action.—[THE EDITORS.]



funds in the support of schools in which all religious exercises and teaching are prohibited, this conference expresses its conviction that the missions in Japan should steadfastly refuse to make any compromise of whatsoever character, or however temporary or plausible, as to the religious character of their educational work. In the judgment of this conference, it will be most unfortunate if at this time the missions fail to stand together, in maintaining unimpaired the avowed and unmistakable Christian character of their schools, in all their departments, at whatever sacrifice of secular advantage or government privilege.

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## TWENTY-FIVE YEARS AGO AND NOW IN COCANADA, INDIA.

BY REV. H. F. LAFLAMME, COCANADA, INDIA.

Missionary of the Canada Baptist Mission.

Bishop Thoburn, in his admirable book, "My Missionary Apprenticeship," a title he applies to the account of his first twenty-five years in India, seems to indicate that as the length of time required to master the missionary's calling. The census report of 1891 for South India records the fact that at birth the India infant looks out upon the possibility of twenty-five years as a life expectancy. This statement of a veteran missionary, and this startling deduction from life statistics, solemnize us as we realize that the Telugu mission of the Baptists of Ontario, Quebec, and Western Canada past its twenty-fifth anniversary on the 12th of March, 1899. On that day, twenty-five years ago, John McLaurin, his wife, and two little girls landed at Cocanada, and took over from Thomas Gabriel, an ex-telegraph operator and an ordained minister of the regular Baptist persuasion, the mission, with one hundred and fifty churches, a handful of native agents, and a debt of 10,000 rupees. At that time, from Nursapur, fifty-six miles south, to Vizagapatam, one hundred miles north, and to Rajahmandry, forty miles inland, there was no other Protestant mission station.

In 1899, the venerable founder looked over a sea of four hundred faces, upturned in eager, intelligent, and sympathetic interest to catch his every word, as he reviewed the gracious dealings of God with the mission. These were but the representatives of four thousand in the membership of the thirty-three churches of the mission which he had established twenty-five years before. And these again were but the vanguard of a great host, the noise of whose coming mutters like the roll of distant thunder throughout the length and breadth of the mission field. The mission has past its apprenticeship; it has attained its majority; it now stands with head erect and shining face toward the

future, where all the bright promises of God lie, and henceforth it will race with the strong.

The semi-jubilee celebration, held at Cocanada, extended through four days and a Sabbath. The mornings were entirely occupied with devotional and spiritual exercises of great power and blessing. The afternoons throughout were devoted to the history of the mission. The programs of the evenings were varied, and consisted of reminiscences and experiences, and on the last night of a consecration meeting that has marked an epoch of new power and higher living in many souls, and has increased the spiritual pulse-beat of the mission. Services of song brightened the periods. Rhythmical histories of Joseph, Moses, Esther, and Christ chanted by small choruses to the accompaniment of the sitar, gave great enjoyment and large instruction. One night a phonograph reproduced among other things messages from the founder, from the sonorous and musical voice of Pastor Jonathan Burder, and some Telugu hymns, to the great amazement of many. An acetylene gas magic-lantern was a feature of some evenings.

The first day was given up to the veterans. The bitter truthfulness of the census statement that twenty-five years is the average of life in South India received sad confirmation in the absence of all but a little handful of charter members. Thomas Gabriel's grave received his earthly remains twenty-four years ago, and his spirit went home to God after what seemed to be the completion of his life work in the handing of his loved mission over to the Board. Currie Samuel, baptized among the very first, thirty years ago, away down in his village near the Colair Lake, was not able to be present. He is the mayor of his village. But his vigorous dearly loved and honored younger brother, Peter, the pastor of Gunapudi, the banner church, was present and told of the beginnings. In the place of their first sixty-rupee meeting-house they now have a chapel costing five thousand rupees, of which he and his two brothers gave twelve hundred. Other friends in India and Canada and the native Christians are clearing off the balance. They have four hundred and eighty members and raised over six hundred and twenty last year to support church expenses, five teachers, and four village schools, and to help in other directions. The church is one of the two declared self-supporting in the mission. M. Mark, the Tamil butcher, a deacon in the Cocanada church, and one of the charter members, related his early experiences. Brother McLaurin spoke with power about beginnings.

The second day covered the first twelve and a half years, 1874-1886. Mr. McLaurin and his daughter Kate, who represented her mother, and pastors Jonathan Burder and Karri Peter spoke. In the commencement, the first converts had come from the villages about Colair Lake, and so the missionaries and workers were at once led to the heart of India's agricultural village. They preached, and

taught, and pleaded with the villagers. Among them they established little schools for the children of their converts. Out from these villages and up through these little village schools came the bone and sinew of the mission's life and growth. Four mission stations were established by 1882 at Cocanada; Tuni ('78), Akidu ('80), and Samathota ('82), with boarding-school for boys or girls at each for the brighter scholars from the village school, and for such as could not get to school in any other way. A literary and theological department was added at Samathota for the education of teachers and preachers and their wives. A boarding and day school for Europeans and Eurasians was opened at Cocanada. As the burden of a successful work pressed upon them, the missionaries pleaded with the home churches for reinforcements. But from '78 to '86 none were sent. In '84 two missionaries were sent home on furlough. The intense strain precipitated a great calamity. In '85, enthusiastic, devoted, hopeful Timpany died. Returning prematurely to take his place, Currie died in '86. Craig came back just in time to take over the entire burden of the work falling from the almost lifeless hand of McLaurin, who was compelled to go home in 1887. Miss Frith, the first and only single lady on the staff, after five years' service, was then invalided home. Thus the seminary was closed, boarding-schools broken up, half the stations left vacant, and the burden of the work largely thrown on one man. Thus the first half of the mission's history closed in clouds, darkness, and great distress.

The third day dealt with the second twelve and a half years, 1886-1899. It was not till the end of '89 that all the old stations were fully manned, and the mission prepared to advance into new territory. In that year a memorable meeting of the two Canadian missions, under a profound conviction after long prayer that this generation of Christians were demanded by the commission to give the Gospel to this generation of heathen, issued an appeal to the home churches for one male missionary to each fifty thousand of the people, and single ladies in proportion. They prayed that God might greatly multiply the native agents and strengthen the native churches. The history of the second period has been the answer to that prayer. The five male missionaries and five single ladies of 1889 have increased to ten of each in 1899; the native agents from ninety-two to one hundred and eighty-two, the seventeen churches to thirty-three, the two thousand church members to four thousand, and the native contributions from 2,300 to 3,766 rupees. There is a doubling almost all round. Praise be to God! What might the response not have been had the appeal of '89 received a fulfilment?

On the fourth day of the semi-jubilee the future, its prospects and views, were looked into. The gigantic proportions of the need are apparent from the following facts: One million and a half Telugus

are dependent on this mission alone for the Bread of Life. Of these 400,000 (not including little children) pass to eternity each decade. The four thousand converts are from the lowest castes, who represent only one-sixth of the entire population. The remaining one million and a quarter of higher caste present an almost unbroken phalanx to be possessed for Christ. Were the 1,500,000 equally distributed among the evangelizing forces there would be 150,000 souls to each mission station, with eighteen mission agents, preachers, teachers, Bible women, and colporteurs. Among them would be the care of and help from three hundred and seventy-five church members. Out of two thousand villages only two hundred and sixty-two contain Christians. In most of these the Christians are a mere handful from the lowest and most despised castes banished to the outskirts of an overwhelming heathenism. With the utmost endeavor of the entire mission staff only about one-half of these two thousand villages are receiving anything like regular Gospel ministrations. In many of them only very meagerly is Christ given. In one thousand of them a few only occasionally, and some never, hear the Gospel message.

This distressing need so impresses the missionaries that they are calling for twenty more male missionaries and a proportionate number of single ladies, to be sent out as soon as possible, and are urging the native churches to increase effort.

The Sabbath of the semi-jubilee was a high day. The morning congregation of four hundred raised one hundred rupees toward a superannuated ministers' widows' and orphans' fund. The women met in the afternoon. Their aids are marching out in supporting home mission Bible women. The home mission in ten years has helped struggling causes to four thousand rupees. What hath God wrought!

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## THE WORK OF CANADIAN MISSIONARY SOCIETIES.

REV. E. RYERSON YOUNG, JR., TORONTO, CANADA.

In the month of October the mission boards of the principal denominations in Canada were in session.

In the historic city of Quebec, the General Board of Missions of the Methodist Church met on October 12-17. There was a full attendance of members, every conference in the Dominion being represented. The income for last year was \$265,979, which gives the handsome increase over last year of \$22,927. In his annual report, the secretary, Dr. Sutherland, reviewed the work done in Japan, China, and other mission fields under the control of the Board. Spiritual progress was also recorded in most of the missions. The influence which the province of Quebec is exerting in the Dominion



has called forth a more aggressive mission work among the Roman Catholics of that province.

A special report concerning the foreigners who have lately settled in Manitoba was presented by the Rev. Dr. Maclean. At the present time there are within the bounds of the Manitoba conference about 25,000 Galicians and 7,000 Doukhobors. The former are chiefly from Austria, and comprise Poles and Ruthenians; the latter are from Russia. These people are chiefly located in Manitoba and the Northwest, in and beyond the Swan River district. They speak the Ruthenian, Polish, and German languages, the first predominating. Owing to their poverty, their ignorance of the English language and customs, and the difficulties incident to settlement in a new country, their social condition is not the best. They are sober and industrious, and, as farmers on a small scale, they are likely to succeed. As they are certain to become an important social and political factor in the building of the nation within a few years, the Methodists feel that something ought to be done toward evangelizing them.

The board of management of the Woman's Missionary Society of the Methodist Church of Canada held its eighteenth annual session in Hamilton, commencing on October 17th. All branches of the work under the control of this energetic society were in healthy condition. This missionary society raises its money *before* it "grants" it. The receipts of last year from the branch auxiliaries amounted to \$40,226. The Easter offering was \$7,020, and there was an additional income of \$2,400. The appropriations made for the ensuing year aggregate \$45,647.

The Board of Domestic and Foreign Missions of the Church of England in Canada met in Montreal on October 10-12. The income for the year ending in July was \$34,742, about the same amount as that of last year, which was then a gratifying increase. The Woman's Auxiliary raised in addition to this \$23,110. Grants were made to the different missions under control of the Board. A special effort will be made to organize the children and teachers of the Sunday-schools into systematic helpers. In connection with the work in Japan, the Anglican Board had heretofore handed over a lump sum to the Society for the Propagation of the Gospel in England, which money was disbursed for them. The Canadian Board has arranged to take this work off the hands of the English society and will hereafter engage, pay, and direct its own missionaries. The transfer will take place on January 1.

#### THE CANADIAN PRESBYTERIANS.

The executive committee of the Home Mission Board of the Presbyterian Church in Canada met in Toronto on October 10th. This board is a separate organization from the Foreign Mission Board. Grants to the extent of \$40,000 were made to mission work in different



parts of the Dominion from Quebec to the Klondike. The General Presbyterian Mission Board purposes to raise a fund of \$150,000 in connection with the twentieth century forward movement, and of this amount the Home Mission Board will endeavor to raise \$50,000. A proportion of this fund will be devoted to opening up new fields. The fall meeting of the Foreign Mission Board met in Toronto on October 17 and 18. The income last year was \$175,000. This society has missions in Central India, Formosa, Honan, China, Trinidad, the New Hebrides, as well as to the Chinese and Indians in Canada. Erromanga (New Hebrides), where the blood of two Canadian missionaries was shed, is now practically Christianized. The society, however, still retains one missionary there. Two other missionaries are on two other islands. In India a total membership of 1,010 is recorded, and 2,108 children attend the schools. There are 16,000 densely populated villages where the Presbyterian missionaries are working. In Formosa the missions have greatly suffered in consequence of the war with Japan.

In 1897, the missions in that island were flourishing, and 286 baptisms were reported. In 1898, 160 baptisms were reported. During the war 436 mission converts died, most of them by violent death. Two hundred and twenty-seven left the country. Then followed a plague of locusts, the bubonic plague, and a devastating flood. Nineteen chapels were destroyed, and, owing to the new Japanese tariff, living expenses have greatly increased. The work, however, is continued in faith. The society's work among the Indians and Chinese of Canada has encouraging features, and is earnestly pressed forward.

There are other missionary societies in the Dominion that are full of life and vigor, and many mission fields are blest by their efforts. The Baptist Missionary Union raised \$36,580 for foreign missions and \$9,078 for Indian missions last year; and, in connection with the twentieth century forward movement, propose to raise \$150,000 for missionary purposes at home and abroad.

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## POLITICS AND RELIGION IN FRANCE.

REV. RUBEN SAILLIENS, PARIS, FRANCE.

Underneath all the political agitation in France in connection with the Dreyfus affair, there is a great religious problem which has to be solved. The destinies of France hang in the balance; it is the old fight, renewed, between the spirit of Rome and the modern tendencies toward liberty and parliamentary government. At present Rome is doing its utmost to reconquer France, which has ever been its brightest jewel, and the fruitful field from which it has gathered

men and money in abundance. It is affirmed by good authorities that the convents and religious "congregations" hold ten thousand millions of francs worth of property (10,000,000,000!). There are religious houses, new chapels, and churches, on all hands. The amount of movable property, in stocks and funds, is unknown. All that money goes into the war: in support of daily papers, in schools competing with the board-schools, in institutions of higher learning, where young men are prepared for the army and navy, thus furnishing these staple institutions with officers who are the devoted servants of the church. And you know that "the church" is, to-day, entirely in the hands of the Jesuits; the old Gallican spirit has completely died out. It is to the influence of "the church" that the present success of antisemitism is due; those awful cries which one hears now constantly in the Paris streets, *Mort aux Juifs!* (Death to the Jews) are often led by priests, who do not even take the trouble to go about in disguise.

Along with this hatred against the Jews, the Freemasons, the Republicans, there is also hatred against Protestants. A book, which has been extensively circulated, and has brought notoriety to its writer, is called "*Le Péril Protestant*" (Protestant peril). It points out that Protestants, who are a small minority in the country, are occupying leading positions in the government, in education, etc., and attributes their superiority not to any moral cause, but simply to the power of money, and to their association with their foreign brethren, in England and Germany. It publishes a list of the most obnoxious Protestants, a list which seems to have been prepared in view of a new Saint Bartholomew. The sad part of it is, that among the masses there are those who take in this violent spirit: the poor people suffer so much by high taxation, the military system, and other evils, that they are ready to fall upon any who are pointed out to them as the causes of all this suffering: Jews and Protestants.

So far our successive governments have, with more or less firmness, withstood this tremendous return of a flood, which one would have thought was dried up long ago. The present ministry, particularly, is very energetic in its defense of our republican institutions. The president of the republic, M. Loubet, is a liberal of the good old school, and all good citizens feel assured that, as long as he stands there, our liberties are safe. Moreover, in the country at large, there are cheering signs that the true spirit of a democracy worthy of the name is not altogether dead; and among the leaders of public opinion who have taken the right side, and whose efforts have so far successfully opposed Rome, one is happy to name, in the very first rank, M. Francis de Pressensé, the worthy son of a noble father.

A *League for the Defense of the Rights of Man* (Ligue des Droits de l'Homme) numbers thousands of members, and has branches all over the country. At the head of it are our most distinguished men in

letters, science, and politics. Thus, you see, the battle is raging, with able and resolute men on both sides.

Our position, as Christians of the evangelical type, is a difficult one, and which our friends in America would hardly realize. Of course, all our sympathies are on the side of a parliamentary, liberal, and orderly government. We hate the cry, *Mort aux Juifs!* remembering that our dear Lord was a Jew himself, and that nothing is so contrary to the letter and spirit of the Gospel as wholesale condemnation over a people, simply by reason of their race. At the same time the extreme views of some of the fiercest opponents of Rome are obnoxious to us, almost equally as the Romish spirit of intolerance. Come what may, we can not go hand in hand with revolutionaries and anarchists. Even in the excellent *Ligue des Droits de l'Homme*, we perceive a cause for weakness; there is no acknowledgment on the part of its leaders of the *rights of God*. We hear a great deal of the necessity to fight for justice, truth, liberty—in connection with Dreyfus—but these abstract words seem to hide from the best of our fellow-citizens the glorious name of Him without whom there would never be any justice, or truth, or liberty. In one word, while the armies of Rome march under the standard of a false religion, the armies of freedom march under no religious banner of any kind; they simply ignore the cravings of the human soul for a higher life, for an ideal far beyond this poor world of ours.

And it is this that makes some of us fear that in the end, and for some time at least, Rome will conquer. It has on its side *the religious instincts* which are never thoroughly dead in the masses.

Evangelical Christians are too few, and too poorly furnished, to create a powerful impression. Yet it is my conviction that if at this time we were able to go about hiring large halls for short campaigns in towns and cities, large congregations would gather. For it is not willingly that the people will return to priestcraft; it is for want of a better thing, as when a famished man eats what he formerly threw away for want of better food.

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## A CHINESE STATESMAN'S RECIPE FOR REFORMING THE EMPIRE.

REV. ARTHUR H. SMITH, D.D., TIENTSEN, CHINA.

Author of "Chinese Characteristics" and "Village Life in China."

One of the most influential officials in China is Chang Chih-T'ung, the present governor-general of Hupeh and Hunan. He was born in Chihli in 1835, and in 1882, by reason of his valuable memorials relating to the great famine in Shansi, was made governor of that province. Two years later he was promoted to be governor-general of the two important provinces of Kuang-tung and Kuang-hsi, with headquarters at Canton. In 1880 he was again transferred to Wu Ch'ang fu, which

is his present post, altho once transferred to Nanking for a year during the late war with Japan, and then returned to his former place.

He has the reputation of being a great scholar, but he has been often attackt by the censors, who have found abundant occasion for criticism in his extended schemes for iron works, cotton factories, and scientific mining, which have proved an enormous expense, and only imperfectly successful. Foreigners generally consider him as a patriotic man, with the best interests of China at heart, tho frequently mistaken in his ideas. His open advocacy of reform would seem to have markt him out for the early and condign punishment of the empress dowager when she began her career of repression last autumn. It seems not unlikely that H. E. Chang was considered somewhat too important an individual to be treated as sternly as so many others have been, hence the empress decided to show him honor instead. A special messenger was sent from Peking, with a verbal message to him, saying that the empress had always thought highly of him, and now, more than ever, relied on his fidelity. According to Chinese etiquette, the official who brought this word was received with as much honor as if he were the emperor himself, H. E. performing the kotow to him like all the rest. But the moment his errand was done, the messenger reverted to his position as a mere tao-tai, and it was now *his* duty to kotow to the governor-general.

This distinguisht statesman has within a year issued a work in two volumes, which has been enormously successful as a literary venture, for we are told that more than 200,000 copies have been sold, which must be very unusual in China. Some portions of this treatise have especial significance for those who are interested in the reformation of the Chinese Empire, because embodying in definite language a scheme by a man of great reputation, wide knowledge, and extended experience. There are three things in his excellency's discussion of each of the themes considered, which are well worth noting: his statement of the present condition of China, the nature of the change needed, and the means by which it is to be effected.

The author has a clear perception of the crisis in China, which he recognizes as being in a transition state. What is needed is the infusion of *unity* into the body politic. The state, the doctrines of Confucianism, and the Chinese race itself are in danger. This unity can only be attained by increasing knowledge, but this requires the use of *force*. These propositions are substantiated by the history of Western nations. It is shown that altho Mohammedanism is destitute of all correct principles, yet it is preserved because the Turks are fierce in battle. On the other hand, Buddhism, while not destitute of correct principles, because the Indian people could not defend it, has disappeared from India. Christianity under two forms—Protestantism and Romanism—now covers three-fifths of the globe, and is maintained by



the armies of the nations which profess it. If China were to be divided like a watermelon, the holy doctrines of the sages could not be practised. Wily and crafty men would become pastors, compradores, and secretaries. How is all this to be prevented? He says:

Let us exert ourselves to stir up sincerity and benevolence among the people. Let us seek wealth and aim at power. Let us respect the throne and reverence the gods of agriculture. Let those who administer the government inform the emperor on all matters, and focus thought to broaden his influence. Let the censors speak out and criticize fearlessly. Let the provincial rulers consider how they may provide sufficient rations for an efficient army. Let the officers of the army understand that "the principle of shame" is the force to impel soldiers to fight. Let the masses love and honor the emperor, and be prepared to die for their rulers. Let the scholars, standing together like trees in a chump, devote their powers to the understanding of the business of the times; then scholars, farmers, artisans and traders all being of one mind, China will be safe!

That is to say, if the existing evils were removed, they would not be felt! It is precisely the opposite of H. E.'s ideal state which now obtains; is it to be suddenly altered by uttering a number of Chinese verbs in the imperative mood? Chang Ta-jen can no doubt "call spirits from the vasty deep," "but will they come"?

In the final chapter H. E. Chang treats of opium and its remedy. Nothing ever published by the Anti-Opium Society in its most excited moods ever equaled the tremendous indictment here brought against this complex and deadly drug by one who has been its lifelong foe. The devastations of opium are likened to those of wild beasts, and the general deluge in the days of Yu the Great, but opium is worse than these, because these evils were limited in time and place, while opium is spread over the whole empire, and has been at work for a century. The deficit caused by this item in the trade balance is put at 30,000,000 taels (ounces) of silver. In this way China is impoverished. The ability of officials, military and civil, is impaired, and this is worse than the loss in money. Man's will and energy are weakened and his vitality undeveloped. There is listlessness in the performance of duty, children pine away, and there is no offspring. After a few years China will become a wilderness and a solitary place, a habitation of ghouls and satyrs.

The emperor has done all that he could by laws, but in vain. The growth of the opium habit is not traced to foreign compulsion, but to laziness, idleness, and ignorance. In the present condition of things farmers make no good crops, workmen have no good tools, travelers have no good roads. Hence nobody exerts himself to go beyond his own to cultivate intercourse with other people.

Effectlessness has begotten stupidity, and stupidity lethargy, lethargy idleness, and idleness waste. A revival of learning would save China by directing the attention from opium to more worthy objects. Every



one would have something to learn, and those who could not actually go abroad could learn from current literature. The literati would then know about the affairs of the world, and the tradesmen and artisans would be expert in their trades. Many thoughtful people fear lest opium extirpate the race. Societies have been formed to counteract the great and growing evil, but nothing but a revival of learning will be efficient to stem the tide. This plan of reformation by learning will only reach men of discernment and the younger members of society. Confirmed opium smokers will have to be let alone, as no power on earth can save them. If the plan here outlined were followed out, in ten years young and wealthy men would have grown qualified to control their subordinates, and in twenty more opium would be eradicated! Only our Chinese people love to eat this deadly drug, and in this deadly drug we are self-steeped, seeking imbecility, death, and destruction. In all her history China has never been placed in such a frightful situation. From this we might be delivered were Confucius and Mencius to rise from the dead to teach the Chinese a proper sense of shame. This would undoubtedly be the beginning of an opium reformation in China.

We have quoted thus fully—altho but in substance—because thus only can the Occidental reader gain an adequate impression of the bent of the Confucian mind. To H. E. Chang it is no valid objection that his recipe has been (theoretically) acted upon during the past two millenniums. What else do the Chinese study, what else have they ever studied, but their own classics? Yet it is the very men who give most of their time to that study, who are the most conspicuous and the most hopeless, incorrigible offenders against that “sense of shame,” which is to be the touchstone of political salvation. There is no argument, no agency which his excellency himself, when governor of Shansi, has not tried, and there is not one of them which has not proved inert, as he himself despairingly shows. There is not a hint—so far as we can gather—as to the *modus* by which the will-power of the Chinese race is to be turned away from the terrible evil which they have deliberately chosen, toward the ideal good which they as deliberately reject. The classical theory is that influence is omnipotent. “When the wind blows, the grass bends.” When the emperor and the officials are right, the people will be right also, for the former are the dish, and the latter the water. If the dish is round, the water is round, if the dish is square, the water is square likewise. This charmingly simple theory lacks nothing but facts and experience to make it perfect. The people are *not* grass, and they are *not* water. They are sentient mortals, with narrow, bitter lives, who find in opium some respite for incurable ills.

It is rare to meet an opium-smoker who does not admit, or rather proclaim, the evil of his habit, but he does not for that reason give it up. Cognition does not in his case, nor in any other, lead to action. He smokes because he *likes* to smoke, and H. E. Chang Chih-T'ung must produce something which is to be preferred to the fascinating narcosis, or he will fail to do more than to compose a treatise, with a great deal of learning, much patriotic perception of existing evils, but not the smallest insight into the necessity of a moral renovation to accomplish what must be nothing less than a moral miracle. That miracle will only be wrought, as all other miracles have been, by the power of the Gospel of Jesus Christ.

## A PRESSING NEED FOR CENTRAL AMERICA.

BY REV. J. H. SOBEY, PORT LIMON, COSTA RICA.

The rapid development of the banana industry has made Central America a center of importance. Large numbers of men are already on the plantations. Until within a few years very little was known of Central America, and very little done for the spiritual welfare of either natives or foreigners. In Costa Rica a few missionaries are at work in the interior of the country. Along the Atlantic seaboard a prosperous work exists among the toilers on the banana plantations. From the coast to sixty miles inland the soil is suited to the growth of bananas. It is to the workers on these plantations that the Jamaica Baptist Missionary Society sent and, for nearly twelve years, has sustained missionaries. Hundreds have been converted and a number of little churches formed. The present chain of stations tax the energies of the two missionaries on the field, and there are thousands around in darkness and sin. To these sheep out on the mountains wild we have been constrained to go. Evangelistic work is the great need in these parts. The Lord, through one or two of His servants, has made it possible for me to devote myself to this special pioneer work.

Some 70 miles south there are thousands without God and hope, no man caring for their souls. To reach these people, living along the shores, on the islands, and up the rivers and creeks of the lagoons or lakes, it is necessary to travel in canoes. This is uncomfortable, difficult, and sometimes dangerous. In calm weather, and under a burning sun, one is liable to malarial fever. This completely prostrates one. A naphtha launch would enable us to make the best use of our time, visiting stations at regular intervals, and thus securing larger gatherings.

It is not unlikely that among the readers of the MISSIONARY REVIEW, knowing our work to be really missionary, there are some who would like to have fellowship with us in this service, and either present a launch or contribute toward the purchase of one.

A gentleman in the States writes that he will be pleased to give \$300. We are anxious to be at the work at once, and therefore make our wants and wishes known to the Lord's stewards, that they may have fellowship with us. We require \$1,200 for the purchase of a suitable boat. When this little ship, bearing the heralds of the Gospel over these waters, becomes a fact, we hope to furnish some information of interest to the readers of the MISSIONARY REVIEW.

## SELECTED ARTICLES.

## THE PRESENT MISSIONARY OPPORTUNITY.\*

BY ROBERT E. SPEER, NEW YORK CITY.

Secretary of the Presbyterian Board of Foreign Missions.

It is always dangerous to pray for opportunities. We have already more than we are improving, and God's answers are sure to be in excess of our expectation. Ten years ago the Church was crying for more open doors. God gave them. All doors are open now save one, and because that one remains closed the Church stands aghast before all the others until that one opens—the door of her own heart to receive the pity of God for the world and the power of God for its service. There is no need of praying for any other door to unclose. The whole world is open for whatever messengers will come. Look at the missionary opportunities it offers us.

First of all, because most shunned, is the Mohammedan world. Two hundred millions of people follow the prophet of Medina-Mecca. Sixty millions of them live under a Christian queen in India; seven million live under the shah of Persia; thirty-three million are ruled by the sultan of Turkey. The faith of these people has taught them the unity and reality of God, and made them the fierce soldiers of His sovereignty. Their prophet has taught them a bigotry and fanaticism not to be matcht by the intolerance of any other faith. From the days of Raymond Lull persecution or martyrdom has been the lot of Mohammedan converts, and of those who strove to win them. The way Islam has held the reins of civil as well as religious power in Moslem lands has made it possible for it to bar the advance of Christianity, and to deny all religious liberty. Now the rule of the Moslem in Turkey is disintegrating. The sixty millions of Indian Moslems are as open as the population of America, and in Persia a Christian has been as much tolerated as a Moslem of the Orthodox sect, while Kitchener is opening the Sudan. It is time to reach these followers of the false prophet. Heroes are needed who will hold life of light account, but who will have a passion for Moslem souls. There is an opportunity for such to carry the cross to two hundred million followers of Islam in Turkey, Persia, Arabia, India, and Africa. There never was such an opportunity before.

Mohammed arose six centuries after Christ. Six centuries before Christ another great religious teacher taught who called himself only a man, but whom hundreds of millions have made a god. His statues fill eastern Asia. In stone or bronze or marble or mud or wood they look down from the hilltops of Korea, from the temples of Japan and China, from the shrines and pagodas of Burma and Siam. Buddhism has left its devotees as feeble and needy as Islam has left its devotees needy and fierce. The whole Buddhist world has been opened up. The Gospel is preached even in Tibet. From far northern Laos, Mr. and Mrs. Dodd write:

We have never known any people so cordial and friendly. They are so delighted to find foreigners who can speak their language. How we wish we could stay right here, and water the seed which there is only time to sow! Sometimes we realize that we have penetrated to the center of a wide field of darkness. The nearest point of light on the south is Chiung-Hai; on the west at Mone, about fifteen days from here, is the Baptist mission; to the north, even farther away in China, is the

\* Condensed from *The Christian Endeavor World*.

Inland mission, while on the east, weeks away, are the French Catholics, of many of whom it may be said, we fear, that the light that is in them is darkness.

Years ago Buddhism lost what hold it had upon Korea; and the 12,000,000 of its people, fearing spirits and bowing down to devils, turn an open mind to the free teaching and an open heart to the loving spirit of the Gospel. Korea is waiting to be won for Christ or lured into a godless wilderness.

And when have China and Japan presented such opportunities? On the 17th of July the revised treaties introduced Japan to an equality with the West, and removed the sense of inferiority which under the old treaties had made Japan fretful and nervous. Free residence anywhere, and a sort of government license of evangelists and churches, of teachers and schools, capable of abuse, but still promising good, it may be hoped, make this "seem like a second opening of the country."

The greatest of all Buddhist lands, which is scarcely Buddhist, because its spirit has been so absolutely shaped by its own great agnostic teacher, Confucius, nearly fell like an avalanche into the ways of the West, and an eager study of the religion of the West as the result of the reform movement of Kang Yu Wei last year. Though that movement collapsed, these 50,000,000 homes are open to us if we will go to them. If immediate steps are taken, we may expect to see speedy and marvelous results in the turning of the millions of China to Jesus Christ, and this crisis in China made an immediate blessing to the rest of the human race; whereas, if we neglect to take adequate measures, God may take our opportunity away.

In India two hundred and eighty-six million people are living under the British flag, and civilization is eating away their inherited notions and crumbling the pedestals of their idols. Christianity is free to do just what its disciples wish or attempt. It is a matter, not of making opportunities, but of accepting them. These are recent appeals:

From Hyderabad a missionary working among the hill tribes writes, "In a population of 500,000 my wife and I are the only missionaries.

"Chanda, with an area of 10,749 square miles, with 2,700 villages and a population of over 690,000, has twenty missionaries.

"Ballia is entirely unoccupied. The population is 924,763."

As for Africa, the railroads are creeping in regardless of the lives that are spent, laid almost like ties under the gleaming rails. The military expeditions move up and down, to and fro, heedless of ruin and agony, eager for glory and national fame. Shall a continent be open to the trader and the trooper, and be shut to the messenger of the God who owns all lands and all souls?

And the countries from which the stifling hand of the Church of Rome, cold and throttling as the hand of Islam when left to work its inevitable result, has withheld life and progress and liberty, have one by one opened to light and freedom. The century has witness the political domination of the pope slipping off our hemisphere and off the islands of the seas. Forty million people in South America alone, only touched as yet with the message of a buoyant and delivering Gospel, contribute an opportunity lying like Lazarus at our door.

These are our opportunities. God has done His part and given them to us. As Dr. A. J. Gordon said: "I have long since ceased to pray, 'Lord Jesus have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. . . . I have given my heart; give your hearts.'"



## THE WORLD—CHRISTIAN AND NON-CHRISTIAN.

BY HAROLD MACFARLANE.

For the purpose of this article the Christian population of the world is taken as 477,220,000 (including Roman and Greek Catholics), and non-Christian as 952,650,000, which are practically the figures supplied by M. de Flaix.

Fig. 1 shows how the different religions of the world compare in numbers one with another.

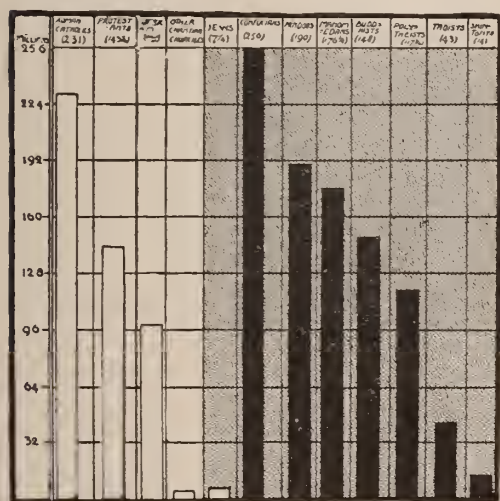


FIG. 1.—THE RELIGIONS OF THE WORLD.

A glance at the four white columns that represent the Christians on this earth, and at the seven black columns representing the heathen, is sufficient to show that the latter greatly outnumber the former.

In Fig. 2, the small squares drawn at the left-hand bottom corner of the figures each represent one million (1,000,000) souls. When we compare them to the great squares of which they form so small a part, we have some idea of the magnitude of the earth's population.

If portrayed on the black square the population of England (31,000,000), would be represented by a white strip down one of its sides in the corner.

In Fig. 3 the portion of the circle that appears white represents the Christian population of the continent portrayed, the black portion being drawn in proportion to the number of non-Christian inhabitants.

The English-speaking people of the

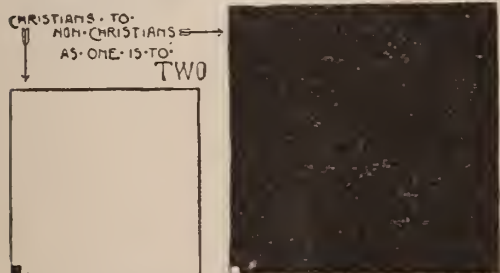


FIG. II.—CHRISTIANS (Protestant, Papal, Greek, etc.) AND NON-CHRISTIANS.

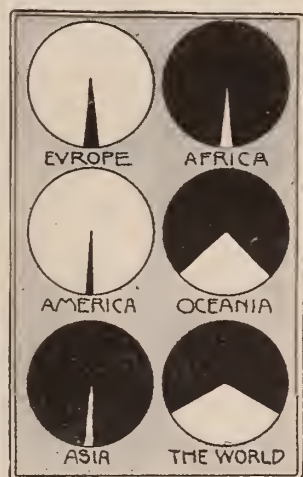


FIG. III.—CHRISTIAN AND NON-CHRISTIAN POPULATIONS OF THE GLOBE.

\* Condens from *The Christian Herald*, by whose kind permission we reproduce the accompanying cuts.



earth number more than one-twelfth of the world's population. Of the English-speaking races almost a quarter are Episcopalians; three-twentieths are Methodists; one-eighth are of the Church of Rome; a tenth are Presbyterians; three-fortieths are Baptists; one-twentieth are Congregationalists; Lutherans claim  $2\frac{1}{4}$  per cent.; Unitarians 2 per cent., whilst  $13\frac{1}{2}$  per cent. are unclassified. There is still  $4\frac{1}{4}$  per cent. of the English-speaking population to account for, but they, alas! are religionless.

### A SAINT IN SUMATRA.\*

#### THE LIFE AND WORK OF HESTER NEEDHAM.

There are lives about which we hear nothing until the light has flickered out, and somewhere the world is darkened by its loss. But the shadow is only that of bereavement, for the influence of character and work lives on, kindling new fires to the glory of God. The history of missions has attested this again and again. If, when the corn waves golden, the sowers, the glorious pioneers in the field, are forgotten, it matters little, since He who sees the beginning as well as the end, awards the guerdon of service. So will it be, we think, in the case of Hester Needham. The story of this sainted woman is a blend of Henry Martyn, Allen Gardiner, and David Brainerd. Her letters and diaries glow with a love for souls, and show the footprints of one who has walked with God.

Her foreign missionary labor began when she heard of "a place in Sumatra where for forty years the heathen have been asking for a missionary, and none have gone, and now the Mohammedans are going, but no missionary for Christ." This was her call, and she at once went to Germany to offer herself for the Barmen Mission.

She entered upon the work among the Battas of Sumatra at the age of 46, and for eight years she labored there. Then from a life of arduous toil in the teeth of extreme physical suffering and debility, she was taken to the Eternal Rest; in her own words, "Thankful to stay, but delighted to go."

In order to be appreciated, the details of her work in the East must be read from her letters, graphic and full of sympathetic humor as they are. The results can not be tabulated, for hers was essentially a pioneer work of personal influence. The real lesson of her life is—what may be accomplished in the face of the most overwhelming disadvantages. Money, social position, and gifts, and even a sphere of great usefulness she forsook, knowing that her place could be supplied, and at an age when many consider their working days over, and already suffering from a spinal complaint, she braved a life of incessant hardship and humiliation, in a trying climate.

The Battas are outwardly a singularly attractive people; refined, gentle, simple in tastes and charming in manner. Their mode of living, too, is far from disagreeable, even to a European, and Miss Needham found little difficulty in adapting herself wholly to it. Some thought that among such a race there was little need or scope for mission work. Setting aside the duty of witnessing for Christ the Lord among them, here is a specimen of what lay beneath this fair exterior:

Perhaps there may be [some] who doubt whether Christianity is

\* Condensed from the *Moravian Mission Reporter*, and the *Regions Beyond*.

much needed by a simple people who live by their rice fields, so I will mention one of their former customs. They would steal a child from a hostile tribe, treat him and feed him well, and then, when the working season began, would ask him if he was willing to protect the fields from evil. He was made to say "Yes," and then taken to the fields, red-hot lead poured into his mouth, and he was buried alive and left there. As to their cannibalism, it was not merely that their enemies became their food, but they were tied to stakes, and the flesh cut in slices from their living bodies.

Others may be inclined to take the contrary view, that bringing the Gospel to such degraded beings is casting pearls before swine. Let such read the address of a Batta Christian, a poor leper, to his countrymen on Acts iv:13, on the unlearned and ignorant men of whom it was witnessed that "they had been with Jesus:"

"Yes," he said, "that is it; we must be *with Jesus*, and all will be well. I have to work for my living, and God enables me to work. The sun beats down upon me, but I do not mind it, because I am with Jesus; and all my limbs ache, but I do not feel it, because I am with Jesus; and the rain pours down, but I do not heed it, because I am with Jesus. When I sit at home, I am so weak and ill that I can hardly speak above a whisper; but as soon as I get into this church, I know the message must be made to reach the people, and I am enabled to speak loud because I am with Jesus. If no one helps to support me, I don't let it trouble me; but oh, I *do* get troubled when you turn away from Jesus and will not give up your sins!"

Miss Needham went out under the auspices of the well-known Rhenish Mission, which has its headquarters in Barmen, Germany, and carries on work among the Batta people in the Dutch island of Sumatra.\* The success of its work has been extraordinary; but it had no representative in Mandailing, the district to which she felt specially called. The evangelization of the Dutch colonies is carried on under exceptionally difficult circumstances. A large proportion of the natives are Moslems, ruled by more or less powerful sultans (or chiefs), and in order to avoid conflict with these the Dutch authorities often refuse to grant permission for Christians to carry on any active propaganda within their jurisdiction. A hindrance of this nature stood in the way of mission work in Mandailing for several years after Miss Needham's arrival. She stayed first at one station and then at another in the Sitindung district (Mr. Johansen's), working among women and girls. Tho often unable to move, owing to her spinal complaint, she was carried from one room, and even from one village to another. When she had established the work, and built at her own expense a "Princess House," in which to carry it on, she removed to a new field, leaving other workers in her place. But all this time she never lost sight of Mandailing.

At last a native evangelist, a most devoted blind man named Bartimæus, was willing to go with his wife and family, and Miss Needham went with them to direct and help in the work, accompanied by a Christian Batta girl whom she had trained to be her personal attendant in her almost helpless state. These lived as one family in a native house. They were not allowed to carry on any aggressive work for fear of pro-

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\* There are now nineteen missionary stations in Sumatra, twenty-two European missionaries, and about four hundred native workers, of whom about one hundred are paid. The church members number 22,779. Dr. Scheiber, the Director of the Society, says: "I do not know of any other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as among the Battas of Sumatra."

voking Moslem riots—so said the Dutch controlleur—but they might visit in the surrounding villages and receive visits, and under considerable restrictions might circulate the Scriptures in the Mandailing dialect. This Miss Needham had to teach to herself, having already learned the Batta language. She wrote:

We have power and opportunity here to live out Christianity in the very midst of the people. If our singing is clear, and our meetings regular, the neighbors must needs see and hear, and so far all their houses are open to us, tho they know perfectly well by this time that paying a visit means preaching the Gospel. Even from one village to another, the news has spread that every Monday we start off for some village, spending obviously both money and strength, with the sole object of spreading the Gospel of Christ. . . .

Well done, Bishop Selwyn! I have just read in a German paper his answer to the question, "What can I do for Christ?" "*Go where He is not, and take Him with you!*" That is what I call concentrated essence of missionary teaching.

I can go and live in Mandailing or anywhere else, only I must not be called a missionary, nor build churches, nor open schools. Well, I am perfectly satisfied to be called a Christian, and do as I have been doing here to forward the things of the Kingdom. . . . If mission work is right at all, and if it is also to include Mohammedan countries, *this* most certainly is right, being contained in the Divine commission.

Illness of a serious character soon limited Miss Needham's traveling, except in a sort of invalid's chair, which gave a little ease to what she called "her poor throbbing spine." Her sufferings increast apace, but no murmur is heard, nothing but a sense of the goodness of God. She gives a pretty picture of the way she used to lie preaching the Gospel to the native women.

March 23d. A new work has just come to me. I get some one to carry my chair, and go out and sit just outside the grounds by the roadside on the three chief market days to speak to the women as they come home, between 4 and 5 P. M. Friday is the largest market, and on that day I began. Tho driven in by the rain at the end of half an hour, I had two groups round me, ten first, and fourteen others, and we had quite a nice time of singing, reading, speaking, and prayer. On Saturday and Tuesday there were fewer and more straggly, but perhaps quite as profitable, or more so, as two or three women stayed and had a long talk with me, and were quite surprised to hear that white people were sinners.

Miss Needham seems to have appealed in vain for the missionary societies to come and take up the work, and as her end drew near she turned her eyes wistfully to the Salvation Army as a last hope for the people. Too ill now to move, she began to prepare for her closing scene.

Being left in peace and quietness, I took the opportunity of writing a kind of "wind-up" letter to Commandant Herbert Booth. Dropsy having set in in my feet since the middle of January and gradually creeping upward, there is no knowing how soon it may become the chariot to take me home; so I poured out my heart to him about the dropsy, Bartimeus' precarious health, and my wish to complete the chain of four houses from north to south of Maindailing, only two being as yet complete; to have an experienced Christian worker in each, living with a native evangelist and his family, to do the cooking, mind the house, teach the language, and fill up preaching, which must need be most halting the first year.

March 10th. My arms are like sticks, and my legs like pillars. Shall I not be glad when the proportion gets right, and I may fly away home, tho according to my present feelings I should prefer to be carried rather than have the exertion of flying.

On May 12th, 1897, this poor and devoted soul past to her eternal peace. She died among her black people, breathing out her last

messages of love to them, and showing forth in death as in life the praises of Him who had called her out of darkness into His marvelous light. According to her express wish, no mourning of the conventional sort was to celebrate her home-going.

In weakness and acutest suffering Miss Needham was living the daily life of the poor natives, eating their food, living in their houses, and wearing their clothes.

Were these years wasted in Mandailing, when scarce a convert could be named, and none has been found to carry on the work she only laid down with her last breath? We venture to believe that no work for the Lord is so potent nor so lasting in its effects as a simple, wholly consecrated life spent in publishing the good tidings. "Ye are our epistle," says the apostle, "known and read of all men, forasmuch as ye are manifestly declared to be the epistle of Christ." Such an epistle was Hester Needham, and such are needed throughout the Moslem world to-day.

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### ISLAM IN WEST AFRICA.\*

BY C. F. HUPFELD.

Leader of a recent Geological Expedition along the Gold Coast.

Whoever marches from the coast into the interior will not at first see much of Islam. It is true one meets along the main routes, and especially in the larger marts, many Mohammedan dealers, mostly from the Hausa states, recognizable by their type of face, their ample clothing, their friendly and intelligent bearing toward the European. The majority are on the march, carrying their high-piled loads of European wares of the most various sorts far into the inland. Only a small proportion have settled in the more important trade centers, such as Agome-Palime. But these few people, so sharply distinct from the permanent population, can not have any influence upon its religious views.

First, in Kete, the most important commercial town of our region, do we gain a full impression of the significance of Islam. Mosques, with Mohammedan priests and scribes, call our attention to this culture coming out of the north. Thenceforth, going on into the interior, we meet with Islam at every step. In the larger towns there are everywhere well-organized Mohammedan communities, and altho the chiefs are, as a rule, heathen, yet one of their first councilors is invariably a Mohammedan, and always a particularly important personage. In the larger places we find mosques, in many smaller at least oratories, besides thoroughly organized bodies of priests; here and there even schools, in which the sons of the more influential men learn reading and writing, and something of the Koran. This, to be sure, is but a weak reflection of the glory of the Hausa states, yet enough to make an impression.

Yet we must not over-value the real might of Islam. Many regions have thus far kept themselves wholly free of it, and even in those places which at first make a strongly Mohammedan impression, we soon notice that the number of the instructed Mohammedans is but a small one. In North Togo—one district excepted—I do not believe that the number of genuine Mohammedans is more than five per cent. of the population.

Yet that Islam has hitherto been advancing in these regions

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\* Condensed from the *Basel Missions-Magazin* (November, 1899).



is beyond doubt. It is the weight of the superior Mohammedan culture which, at least in the north, is quite universally recognized. Conceive, on the one side, the heathen, hardly clothed, awkwardly ignorant, often hardly able to use his native tongue more than two leagues beyond his own village; and on the other the far-traveled Mohammedan, finding his Hausa language everywhere serviceable, well informed, amply clothed, often on horseback. The difference is simply immense.

To how many questions the stereotyped answer is: "We don't know that; we have to ask the Mohammedans about that!" The thought begins to glimmer in the heathen mind, that there is something higher than his fetish worship, and that for him, in the first place, can only be Islam. The number of the real Mohammedans is as yet very small, but I am persuaded that within a few decades we shall in many places have to reckon with Mohammedan majorities, and, beyond question, the political guidance of the states, if things proceed as now, will fall more and more into Mohammedan hands.

But the result of a further extension of Islam is a culture which runs exactly athwart our Christian culture, and we shall hardly find laws or men that can do justice to both points of view.

The necessary consequence of this is an antagonism of the Mohammedan element against the European control. Highly, therefore, as we value the Mohammedans now, because they are the soul of the inland trade, sympathetically as their relatively high culture now affects us, yet we must none the less be clearly aware that in a later future, when we shall really begin to rule the land, we shall find in them our most embittered antagonists. Nor may we forget that Islam is the one unifying force capable of welding together the mutually antagonistic negro tribes for a common attack against the domination of the Europeans, an attack so much the more dangerous for us, as Togo, on account of its unhealthy climate, can never be a place for European emigration; the Europeans, therefore, will always be a vanishing minority.

Accordingly, quite independently of religious regards, it lies in the national interest that as soon as possible the advance of Islam should be checked. Of course, this can not be brought about by forcibly keeping back the heathen in their present low stage of culture, but only by offering them another and a higher possibility of development. This is the work of Christian missions.

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### THE CHIEFS OF BASUTOLAND.\*

BY M. ALFRED CASSALIS.

With intelligent chiefs, like Khama, resolutely forsaking the old pagan routine to strike into the path of progress, one might make something out of these Basutos, who show themselves such good children. But the best efforts of the government or of the mission are too often broken on the apathy or the covert hostility of the chiefs.

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\* Basutoland, lying south of the Orange Free State, is British territory, and must be more or less involved in the present unhappy war. It is principally interesting to us as being the seat of the flourishing French Protestant Mission. The following is translated and condensed from the *Journal des Missions*. The author comes from a family connected with the beginning of the mission.



These chiefs, we must needs own, are sometimes irksome. But would it be well to sweep them away? They are still the one central power which maintains the cohesion of the tribe and makes of the Basutos a nation. Where they have disappeared, there is no longer a nationality. What are the Zulus, the Pondo, the Fingu, the Bapeli, the Bechuana, and the Matabele of Lobengula? The civil and political life is here concentrated around the chief. As long as he is there, there is a bond, a force of concentration and conservation; if he disappears, this will disappear with him.

Besides, to suppress them, there would needs be a war, and a war in Basutoland—oh, no; anything rather than that! Better be patient with them. Even the most disagreeable chiefs have never restrained us from founding out-stations and from evangelizing as much as we wished. It appears to me that this is all which we have a right to require of them. . . .

Nor should we forget what these chiefs have done for their people. We know what the tribe and the country were when Moshesh was a youth. The Basutos still call that epoch *mehla ea lif agane*—the time of the great wars and of the great distress! Then let us recognize that whatever wrong they may have done or may yet do to the missionary and civilizing work, Moshesh, with his subtle and tortuous diplomacy, Letsié, with his prudence and his loyalty, more boisterous than sincere, it is true, supported by a brandy bottle on either hand, have succeeded, despite a thousand obstacles, in the midst of the almost continual state of ebullition in which South Africa has been for fifty years, and with the powerful patronage of England, in maintaining their territory intact, their tribe in continual growth, and in securing for themselves a considerable measure of independence. This now is not so bad for savages, and the dynasty of the Ba-Kuena has not yet deserved ill of its country.

And then, if we are frank with ourselves we shall also be not without a certain obligation to a *mea culpa*; we have been, in the past at least, a trifle credulous with them. We have been too ready—say thirty or thirty-five years ago—to believe in the conversion of the chiefs. But they are a thousand leagues from the Gospel! They can not understand it. To convert them would require a miracle like that on the way to Damascus. All is possible to God, I firmly believe; but you will grant me that such a miracle is rare.

I believe that I do not exaggerate at all in saying that, in the whole of South Africa, from Zambesi to the Cape, and from the Atlantic to the Indian Ocean, there is but one solitary great chief that is a disciple to Christ—this is Khama. As to our chiefs here, their conversion was merely the fruit of their imagination or of their duplicity, and they have come out of the church just as they went into it, quickly and in a mass.

In brief, to strive to have with our chiefs the best relations possible, not to alienate them by too stiff and unpliant an attitude, to profit by their influence when they are disposed to put it at the service of the good cause, without for this leaning on them—the Gospel has no need of being shored up—to show them that in spite of all their opposition we love them, them whom Christ would fain embrace in His love; to pray that God may renew for them the miracle of Damascus; this meseems, ought to be our attitude toward them. As to the special problem which the question of the chiefs presents, the coming time will charge itself with that.

## DELIVERANCES FROM DEATH IN CHINA.

In many lands the life of a missionary is fraught with trials and perils of which those at home have little conception. There are, of course, all sorts and conditions of mission fields, but to the true missionary none are "easy berths." We give the following incidents that our readers may be brought into closer sympathy with those who labor amid difficulties and dangers on the frontiers, and so that Christians at home may be led to pray more constantly and definitely for them. We also record, with thanksgiving, these further evidences that our God heareth prayer and careth for those who put their trust in Him.

Rev. W. J. Hunnex, of the China Inland Mission, stationed at Nanch'ang, Kiangsi province, writes of imminent peril and divine deliverance, on January 21st, 1899, when he was leaving the city in a boat with his wife and three children. He says:\*

We started about 3.30 P. M., and all went well until about 5 P. M., when passing one of the busiest parts of the city, a number of boats, filled with excited men and women, suddenly surrounded us. The women were screaming and crying for their children, while the men were soon occupied in the more congenial occupation of destroying our boat and its contents. This went on for about half an hour, our chief concern being to avoid the blows aimed at us. By God's goodness, we received but little personal injury. Our boat was close to some large rafts; the people on shore, therefore, were also able to attack us. The attack on our boat became so serious that we tried to escape over the rafts. In doing so, our little girl, Louise, fell into the deep water, but I was able to rescue her. Quite exhausted, with clothes torn and wet, we struggled back into the boat, to wait until the Lord should stretch out his hand to help us.

Just at this moment, Mr. and Mrs. Pownall, missionaries from Wuch'en, came along, in their very strong boat. We sought refuge on their boat, which was immediately attackt by the mob, who could, however, make but little impression on it. At this time a military official arrived with soldiers and gunboats. The mob on shore was large and threatening. For several hours, Mr. Pownall and I, with the four boatmen, rowed hard against the strong wind, in order that we might anchor just below the city. The mob on shore followed us for a long time, and the military official was so alarmed that he made several attempts to escape from our boat, and at last succeeded. At 11 P. M. we anchored across the river opposite a quiet part of the city. A Chinese gunboat anchored near by.

The next day I past through the city in a chair without molestation, and went to see the district magistrate. He explained that seven children were missing, just at the time that we were leaving the city, and the report had gone abroad that we had the bodies of four dead children on our boat; hence the attack. He agreed to issue a proclamation to warn and instruct "the stupid people," to punish the ringleaders, and to compensate the boatman for the damage done to his boat. He also inquired as to our own personal losses.

When I reacht the banks of the river, on my return, I found a large crowd assembled. Several women, greatly excited, were crying out for their children. On my approach there were loud cries of "Beat the foreign devil," "Kill the kidnapper." The mob tried to seize me, and almost succeeded in doing so, but I rusht to a small boat, followed by the evangelist, who, disregarding himself, did his best to hold back the mob,

\* Condensd from *China's Millions*.

We pusht off amid a shower of stones, and it was only the presence of the gunboats that prevented the people from coming off in boats to attack us.

In the meantime we had secured another boat, upon which what was left of our belongings was placed, and we were soon on our way to Kiukiang. We were exceedingly weary, but our hearts were thankful for the manifest interposition of our Heavenly father, in thus preserving us in the hour of danger and distress.

Letters since received speak of everything being quiet in the city. The four missing children have been found, some persons have been punished, and a very satisfactory proclamation has been put out by the magistrate.

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Rev. C. H. Parsons, of Pao-ning, Si-ch'uan, writes as follows in reference to his recent wonderful deliverance from death on January 25th, when returning by boat from Ch'ong-k'ing to Pao-ning, with an escort of four unarmed soldiers, a coolie, and a Christian servant.

While stopping at a place called T'u-t'oh for breakfast, I noticed a lot of people with flags collected on the hills on the opposite side of the river. I was told they were the militia. We entered our boat, and, as a number of people collected, I suggested that we put off at once, altho the captain and one or two of the passengers were still on shore. The soldiers assented, and with the one boatman they got the boat off, intending to take on the others higher up. Then as the boat was rowed on, crowds collected on both sides of the stream and on the hillsides. It was market day, and many people had gathered. We had heard that the rebels, to the number of a hundred or two, were expected, being one of the fragments of U-man-tsi's late army. The people were evidently very excited, and the militia gathered in force. I myself thought it unlikely that the rebels were really coming. Presently the other passengers became excited and wanted to land with their luggage, but the people on both banks refused permission. The boatman became very much agitated. I urged him to go straight on and land the passengers where there were no people about, or go back toward Ch'ong-k'ing. The man would do neither. There were loud reports from the riverside, and a shot came whizzing over the boat. The soldiers got me to lie down in the boat. All seemed white with terror. The boatman lost his head, and regardless of consequences, ran the boat to the shore, in a rocky place, where a lot of people were awaiting us with spears, etc. You may imagine one's feelings. I was praying audibly in the bottom of the boat, pouring out my heart to the Lord, reminding Him that He could deliver in this extremity.

The boat reacht the land, and the passengers, who were all prepared, sprang ashore with their luggage. I saw a man who let them pass waiting with raised sword, probably for me. Then I stood up in the stern of the boat, faced the crowd, and tried to speak. I saw a man pointing a rude sort of gun full at me. Others had spears. Then several sprang on the boat, one with no weapon, and thrusts were made at me. The Christian servant stood with me in the stern of the boat, and tried to ward off the spears. I dropt over the side of the boat into deep water to escape the spear thrusts, and, having a vague idea of swimming away, tho I felt there was little hope of being saved from drowning. An oar was thrown to me, probably by the servant, but I could not get it. A few strokes, and then I saw a sedan chair, which had been carried on the

top of the boat, had floated out at right angles to the boat, and I made for one of its long poles. I believe the men on the boat were still thrusting out after me.

In my extremity the Lord wonderfully opened the way of deliverance. A Chinese gunboat had come up, and a man, I think, reacht down a pole for me to grasp. I saw another man leaning over the side with a sword in his hand, and really did not know whether they were friends or foes, but I clung to the side, utterly powerless to get on board, my wadded gown, etc., saturated with water, weighing me down. I askt the men to help, and two or three assisted me in and I lay down on the deck in a heap. Those on shore yelled for me and made as if they would fire, whereupon the gunboat men put one of their antiquated iron cannon in position, and said, "If you do, we will fire." This was repeated when the crowd again seemed to be for attacking. They cried, "Give up the foreigner." The gunboat men said, "Wait a bit and we will moor presently." They kept the boat moving from side to side of the river, the crowds on either side being equally excited. I wanted them to start back to Ch'ong-k'ing, and kept asking what they intended to do, and why delay. After a long time it was thought safe for me to move to the lower part of the boat, and the men lit a fire to warm me.

The magistrate of the place and another man came alongside and had a conversation. The former promist to get me some dry clothes, and they left. There was a long delay, another gunboat came alongside. Some of the men went ashore, probably to have dinner, and to talk matters over about my being sent back to Ch'ong-k'ing. I had askt several times about my servant, but nothing was known of him, nor of the coolies or runners.

It was 4 o'clock before we finally left, I having been on board some four hours perhaps. The two cannons were taken off on to another boat, as also swords, etc. Two or three of the men went off, and others took their place. At last we started, with three men, and two or three passengers apparently. One of the latter very kindly loaned me a dry garment. We were able to go on by moonlight, and did not moor till midnight. Previous to that we were frequently challenged by people on shore, who seemed on the alert on account of the rebels. The men had to put on their uniforms and light their official lantern, and I tried to lie as hidden as possible. The captain slept on shore, and there was a good deal of delay before we left in the morning. We reacht Ch'ong-k'ing near 10 A. M., and after some delay I came up to our own house in some of my wet clothes.

I had hoped that the servant had escaped and would have reacht here first and prepared the friends, but to my surprise, I found it was otherwise. Of course, all were surprised beyond measure, and they proceeded to do all they could for me.

One of the soldiers who escorted me returned, and reported that the poor servant's hand was injured, some fingers being cut off, and that he was held in captivity.\* I praise God for my wonderful deliverance. "God is the Lord by whom we escape death." "I sought the Lord, and

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\* We rejoice to be able to add that still more recent news tells of the Christian servant's escape a few days later. After being captured, bound, beaten, he was carried off, and no doubt would soon have been killed. But in answer to many prayers (a day was set apart in Ch'ong-k'ing for special prayer), God delivered him, by that very night causing a deep sleep to come upon the twenty men who guarded him, and the servaut, with his arms bound behind him, escaped to Ch'ong-k'ing.



He heard me, and delivered me out of all my fears." "What shall I render unto the Lord for all the benefits that He hath done unto me?" May the life so graciously spared be fully yielded to God for His service and glory!

Miss Alice Harding, of Si-Hsiang, Shensi province, also writes of perils from robbers while traveling by boat.

About midnight we were disturbed by some men coming on to our boat. At first we thought that probably the captain and some of the men had gone away earlier in the evening, and were now returning. Especially were we convinced of this when we heard the boatmen's cook begin to prepare a meal, which in due time was served. While it was being eaten our cook came to our door, called Mrs. Gray-Owen in a very subdued undertone, and said, "We have robbers on the boat; have you any firearms?" Mrs. Gray-Owen said, "No, but we have the Lord!" The man was very much distressed, and said, "What shall we do?"

We at once realized our position, and felt that we could with confidence ask help of the One who has said, "Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me." So we all knelt together in that dark midnight hour, feeling very helpless, for we knew that humanly speaking, we had no might against this band of wicked men. After casting the whole matter on the Lord, we felt calm, for the Lord gave us each the assurance that He would show forth His power. We decided that if the men came into our part of the boat we would allow them to look into all of our boxes and take what they wisht. We prepared to receive them, for we had no doubt that they would take at least our money. We were glad that we did not have much, but the loss of the little we had would have been very inconvenient.

We sat in the dark waiting until the meal was finisht. Then we heard the robbers ask for money. The captain said that he had none. Before they had eaten their meal they had made all inquiries about the passengers, and of course had been answered most politely by the boatmen, from fear of what the result might be if they were not humble before their enemies. Now they askt about our luggage. The boatmen told them that all they knew about our luggage was that we had a few boxes of books in the hold. Thereupon we heard the boards being removed. The robbers said they would open them and look for themselves. The men said that the customs house officers never lookt into our boxes. They then said, "You go in and ask the foreigners for some money for us." The men said, "They are our guests; we could not think of such a thing." The robbers then said, "Well, we will go in ourselves." One of the men said, "You may if you are bold enough, but remember that the foreigners' card will take them into the presence of the mandarin." They went on talking for a little while, and then to our intense relief we heard the men going off the boat, the boatmen telling them in a very gracious way to "go slowly," while I am sure, in their hearts, they wisht them to go as quickly as possible.

Our faithless hearts could hardly take in the fact that the Lord had put His fear upon these evil men, and they were really going so quietly. When they had gone we knelt again to praise the Lord for the deliverance, for we know that it was He alone who had turned them back from coming and turning out our boxes. When they had gone the captain came and called Mrs. Gray-Owen. Poor man! he was still very agitated, for he could not understand why these men had gone off without taking anything from us. Mrs. Gray-Owen told him that we had been calling upon our God, and that He had caused them to go away, and would not allow them to return. The captain did not feel so certain about the matter, as he knew these men well, so he gave orders to have the boat anchored in midstream. The men did not return, for which we praise the Lord.

## EDITORIALS.

## A Step in Advance.

We believe that the slight changes which may be noticed in the make-up of the REVIEW this month will commend itself to our readers. The most prominent of these changes is the discontinuance of the *International Department*. The department goes, but its editor remains. This step is taken in the interest of greater unity in the REVIEW as a whole. Dr. Gracey himself recommends the change, and will continue to act as associate editor, representing the International Missionary Union, whose interests are so dear not only to his heart, but to all the editorial staff.

The following communication from Dr. Gracey will speak for itself:

*To the Members of the International Missionary Union:*

You will observe that the "International Department" is discontinued with the present issue of the REVIEW. This does not in the least interfere with any relation of the Union to this magazine, but is designed to give the excellent papers contributed by the members of the Union greater prominence in the body of contributed articles. You will have the fullest consideration in all parts of the REVIEW, and I shall be glad to receive your communications even more freely than in the past, from papers to postal-cards.

(Signed) J. T. GRACEY, President.

Rochester, N. Y.

The other modifications have the same object in view—that of increasing the unity and efficiency of the magazine as a whole. The editors will work together, endeavoring to make each part of the REVIEW up-to-date, interesting, and helpful. The important events of the month, which bear directly on the progress of the Kingdom of God, will be chronicled in the first few pages of the Intelligence. Events and themes of great present interest

and importance will be given the precedence in the REVIEW, but the usual scheme of monthly topics will be observed as far as practicable, so that the progress of the Gospel throughout the world will be presented in the course of the year:

January—Review and Outlook.  
February—The Chinese Empire.  
March—Mexico, etc., City Missions.  
April—India, Woman's Work.  
May—Indo-China, Malaysia.  
June—Africa, Industrial Missions.  
July—Islands, Indians, etc.  
August—Papal Europe.  
September—Japan, Korea, Medical Work.  
October—Greek and Mohammedan Lands.  
November—South America, Young People.  
December—Jews, Educational Missions.

## The Turn of the Century.

As we enter upon the last year of the 19th century, many attempts are being made to show the contrast between the present and past—100 years ago. The distance is too great, and the difference in most cases is between nothing and present results. It is difficult to attempt the comparison even with half a century ago. It is an enormous task on many lines, to make a comparison even with a decade ago.

There are some contrasts, however, not so commonly presented, that ought to be emphasized. We recognize that the best argument for Christianity is the holy living of Christians. A hundred years ago, roughly speaking, there were here and there on the outer edges of heathen lands some few "living epistles." These were not without their power. "Send me the missionary, he will not deceive me," was the way one of the princes of India bespoke his faith in the practical embodiment of the Christian creed in Schwartz. In many lands the native non-Christians reposed, and do repose, faith in the missionary not accorded to any one of their own religion. But a hundred years ago the heathen saw these evidences of

Christianity chiefly, almost exclusively, in Europeans. Now they have solved the problem whether this religion can become incarnate in the same way in their own people. Now they witness the lives, and hear the testimony, and note the manner of dying, of Christians of their own race, and tribe, and tongue.

The general moral uprightness of the native Christian community is in most countries observable by non-Christians where they dwell. Instances could be multiplied in almost every country where missions are established. Rev. Dr. Gordon, of Japan, at the anniversary of the American Board said, that one of the most instructive things in Japan to-day is the confidence which many Japanese officials and other men of influence show in their Christian countrymen, tho they are themselves more or less indifferent to Christianity. When three years ago the empress dowager died, large sums of money were handed down for benevolent uses, and in many cases Christians were called upon by their non-Christian countrymen to administer these funds. The Lord Bishop of Worcester, in his annual sermon before the Church Missionary Society last May, instanced the time of ruinous floods in northern Japan, which rendered homeless thirty thousand people. The Buddhist monks and priests of Hakodate offered to collect and distribute money and clothing among the distressed, and met with insignificant response. But when the native Christians appealed to their townspeople, and sent round carts surmounted by Red-Cross banners, the people shouted, "Here come the Christians!" and they crammed clothing into the carts, even taking off what they were wearing, and throwing them in; and "shopkeepers gave new goods out of their

stores, and some gave money as well."

Another thing which could not have been seen a century ago, is the aggressive element of the native church. When the English Bishop of Uganda visited the region of the Mountains of the Moon to the far west of Uganda, he found twelve churches capable of accommodating three thousand worshippers, two thousand of whom were able to read or were learning to read. The pioneers of this work were native evangelists.

The contrast in "open doors," or rather of "doors off the hinges," is commonly noticed, but that of the difference between the recruiting possibilities of a century ago and the present is fresh and forceful. A hundred years ago the great Church of England Missionary Society was unable to find a single missionary in England whom they could send to carry the Gospel afar, and had to turn to the Moravians for the *personnel* of their evangelistic force. They have sent over two thousand missionaries abroad, more than half of whom have gone since 1880. There are hundreds of educated men and women now waiting to be accepted and appointed to foreign service; and it is understood that none are too talented or too well-qualified for this service. The very highest order of men and women are needed, and these are available far beyond the limit of any missionary treasury.

The above hints will suggest that it is not necessary to thresh old straw, to show the contrast between the missionary status of a century ago and now. J. T. G.

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#### The World's Missionary Conference.

Preparations continue for the great missionary conference in New York in April. One great fear is lest our brethren of the committee



be tempted to have too many addresses at a single session. Already the arrangements for one of the opening meetings include three addresses of only twenty minutes each. Such themes as the "Review of the Century," "Centennial Statistics," and "The Superintending Providence of God in Foreign Missions," are too great to be satisfactorily presented within that space of time. Perhaps it is inevitable that, with such a brilliant array of speakers, and such a multitude of themes, the time should be thus limited, but many notable speakers, like the late Dr. John Cairns and Prof. Christlieb, can scarcely get under weigh within that time. We fear that many an address may be cut off when its introduction is scarce completed.

We give space to the following communication from the program committee, whose aim it is thus to enlist prayers and cooperation in the effort to make the conference a permanent blessing to the whole Church:

If the conference is to meet in the "fulness of the blessing of the Gospel of Christ," and carry the Church forward with it into the coming century, with the impulse of a mighty movement, immediate and permanent, it must itself be lifted and carried through on a floodtide of prayers. In other words, there should be preparation on the part of the whole Church and a preparation that centers in prayer. It is no spirit of conventionalism, but a profound sense of need, that leads us to call upon the Church to pray—to pray, not once, nor twice, but continually, till it may truly be said that the whole Church is, with one accord, waiting on God for the outpouring of His Spirit upon the ecumenical conference, that through it there may be a renewal of consecration, and that the spirit of wisdom may enter into and fill the hearts and minds of believers everywhere.

If the pastors and missionary workers in the Church will excite the interest of their people by an

animated presentation of this information in their church services and prayer-meetings, as a subject of study and prayer, a work of mental and spiritual preparation may go on for the next few months which will be invaluable to the full understanding and appreciation of the great questions which will be discust at the conference next April.

The conference is interdenominational; over one hundred societies have already responded to the invitation, and delegates are expected from Great Britain and the Continent besides missionary workers from all parts of the world.

The outposts of the battle-line of the Christian Church are confronted by overwhelming numbers to be reacht, and the cry that comes back to the Church is for the tenfold reenforcement to meet the pressure of this appalling host of men and women without knowledge of Christ. The conference ought to answer this cry by arousing the Church to a *united forward movement* for the permanent occupation of every unevangelized land with stations fully manned with those competent to teach as well as preach all things He has commanded us.

### A World-Wide Revival.

Mr. Abner L. Frazer, of Youngstown, Ohio, earnestly asks God's people to make this great ecumenical council a new point of departure in spiritual life. Mr. Frazer's letter deserves to be given in substance. He suggests:

A celebration which shall emphasize "the Gospel of Christ as the power of God unto salvation, to every one that believeth." What it has done proves what it can do in elevating, redeeming, and saving degraded humanity, and in correcting crime, immorality, and vice, and in building up noble citizens of stalwart Christian character.

For such a celebration a campaign of prayer and education in every church in our country will give a fitting preparation. If a national religious revival should follow from the Holy Spirit descending upon the churches and people, they would be better prepared not only for a grand celebra-



tion, but also to enter upon the twentieth century with men, women, and money consecrated for the vast and glorious work then to be done. Such a religious revival and consecration should be the desirable and objective aim of the celebration, for which the unusual occasion is as auspicious as the necessity is great.

The first thing to be done is to arouse all Christians to prayer, consecration, and appreciating knowledge of Christian work generally, and of the missionary work especially. Necessarily this will have to begin with the comparatively few who are conscious of the necessity of a general revival, and who have faith that prayers will be answered and efforts will be blest because it is God's work, and by His power among men.

Cities, towns, and villages should work up their own celebration, for which the central committee might make suggestions.

### The "Living Link."

The "Living Link" was the popular title of a new policy in missionary administration, which is in some quarters giving way to the title "forward movement." In its specific intent it means to get a special church, or Sunday-school, or college to support an individual missionary. There are many arguments urged in its favor, and some pretty stout ones against it. The balance has not yet been struck. In one instance it was suggested that a whole Methodist conference in America assume the support of a whole Methodist conference in India. One brother thought to dissipate the force of the proposition by extending it, and proposing that the whole Methodist Church support the whole church in mission lands. It was easily seen that this might be carried out to the still greater extreme of proposing that all that the churches do or ought to do at home and abroad for pastors, edifices, Sunday-schools, and all benevolent work be con-

tributed by all the churches to one common fund, and administered from one treasury, and hence with no missionary societies whatever. The truth is, that the one thing to ascertain is how to get the churches to become most intelligent and most zealous in the extension of the kingdom of Christ; and that is not ascertainable by any preconceived theory. Hence some of the great boards have decided at least to make a trial of the "living link" policy.

The American Board reports on its experiment of last year that twenty churches have each assumed the responsibility of sustaining a missionary. The financial result is encouraging. Prior to the adoption of this plan these twenty churches gave an average a little below the per capita giving of the whole denomination; they now are pledged to give twice the per capita average donation of the denomination; or, an advance from fifty-nine cents to \$1.37 per member. These are average, not exceptional churches. Their average membership is four hundred and sixteen. It is surely something, that these twenty churches advanced their missionary contribution from \$4,871 to \$15,561 in one year under the new proposal.

It is quite true that three twigs do not prove an Australian forest; and nobody jumps to the conclusion that this may be extended to all the churches at once, and that it will be maintained through any stated number of years. But the committee of the American Board having this matter in charge have no misgiving in the matter. It is believed that there are five hundred Congregational churches which can each sustain a missionary on the foreign field, besides all they are doing for their home church, and a large number which can do this in addition to their usual contribu-

tions to the American Board. It might be well to bundle together all the objections to this plan, set them to one side, and, at least, make a fair test of it. The Presbyterian Board has also inaugurated this policy to a considerable extent, and with, thus far, we believe, only satisfactory results. A great many strong arguments were made for it at the last anniversary of the American Board in Providence, R. I., which would make very instructive reading, but we have no room even to summarize them. The best way is not to bother about the "theory," but to face the "condition."

J. T. G.

### Anti-Polygamy Legislation.

As we write, an earnest effort is making not only to unseat polygamist Roberts from his place in the House of Representatives, but to secure anti-polygamous legislation which shall make such a contest impossible in the future. It seems a strange anomaly that in this nineteenth century, and so-called "Christian America," a man can present himself for admission to the national legislature who is an open and acknowledged polygamist! Meanwhile the league for social service is issuing its strong booklets on Mormonism, to inform the public of the monster we have to deal with in the "Latter-Day Saints," and the women of our country are especially active and earnest in their opposition to Roberts and those whom he represents.

An anti-polygamy Constitutional Amendment, somewhat on the following lines, is proposed for adoption by Congress:

#### (ARTICLE XVI.)

Section 1. Neither polygamy, nor polygamous cohabitation shall exist within the United States, or any place subject to their jurisdiction.

Section 2. Polygamy or polygamous cohabitation, whether practised within the bounds of a state, or a territory of the United

States, shall be treated as a crime against the peace and dignity of this Republic.

Section 3. No person shall be Senator or Representative in Congress, or Elector, or President, or Vice-President, or hold any other office of honor or emolument, whether civil or military, under the United States, or under any state, or territory thereof, or be permitted to vote at any election for any of said officers in either state or territory, who shall be found guilty of polygamy, or polygamous cohabitation; but Congress may, by a vote of two-thirds of each House, remove such disability in any specific case.

Section 4. The Congress shall have power to enforce the provisions of this Article by appropriate legislation.

Congress has already met and has refused to administer the oath to Roberts until his eligibility has been investigated. Should that be established, an effort will be made to expel him by a two-thirds vote.

### Power of a National Conscience.

Apropos of the attempt to unseat the polygamist in the National Congress, we have had a very remarkable and almost unparalleled exhibit of the power of an aroused national conscience and vigorous cooperation, in the stifling of Sunday newspapers in London. Two prominent papers produced illustrated Sunday editions which were so much better than the week-day issues, that apart from the invasion of the Sunday sacredness, they deserved success. But it was felt that in their excellence lay their peril, and that a crisis had come. Their victory would mean a deluge of similar Seventh-day journalism, and the sweeping away of old landmarks, in the opening of shops, theaters, etc. There was a popular uprising in defense of the Lord's Day, that was both spontaneous and unanimous. An unoffending newspaper led the crusade. Circulars were sent to various religious and philanthropic leaders, and the national feeling was aroused, until there was an immense host who joined in the protest. Petitions rolled in, and Parliament appointed a committee with the Archbishop as chairman. Then came a "boycott"—which

included every publication issuing from the offending offices; but even the dropping of the circulation was not enough to bring the Sunday invaders to bay, and the last blow was struck in the withholding of the advertisements, which are the "sinews of war." Then came the collapse, in one case with, and in the other without, a dying confession. God has taught us the wisdom of that sage maxim that there is enough "virtue or piety in any Christian community to overcome its vice and iniquity," if it is properly brought to bear. While American Sunday newspapers are debauching not only religious conscience, but refined taste, Sunday journals in Britain will not be attempted again for another century.

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#### Missionary Alliance Report.

"The Second Annual Report of the Christian and Missionary Alliance," presented April 14, 1899, has now been widely circulated. It is a somewhat glowing account of a prosperous year, during which are reported steady growth, outpourings of the Spirit on all the mission stations, gathering of sheaves in the fields of labor, etc. The constituency of native Christians has doubled, and now numbers over 1,000, and the spirit of self-support and unselfish work is said to be manifest. In Tientsin, China, during two years, about \$5,000 have been given by the native disciples to support workers in other fields, and some 22 additional missionaries are thus set at work. New openings are reported in Mongolia, Annam, and even in Tibet, etc.

As to finances, the total contributions reported are "about \$160,000 for the direct work, while at least \$100,000 have been spent in associated lines of Alliance work

by independent agencies in the same field." Nevertheless, the entire financial statement of the amounts expended is embraced in two pages, containing less than fifty lines and about one hundred and fifty words.

This statement is so vague and general that it can not be satisfactory to any business man, and it is not strange that the murmurs of dissatisfaction with the Alliance methods of conducting money transactions grow louder and more general. For example, all the expenditures of the Swedish China Mission are comprehended in one lien, whose footing is \$11,159.81. How such a sum was divided, by whom, for what purposes, does not appear. The South American Mission, about which the complaints are so bitter, has opposite it \$8,389.26, but nothing shows the mode of disbursements, or who received the money. A more detailed statement would not only satisfy donors and the public generally, but would also show whether or not the complaints against the Alliance are baseless or not; and no amount of contradiction or glowing rhetoric will ever dissipate suspicion, while such vague wholesale items are permitted to constitute the annual report. To this matter we feel compelled again to advert, as a serious and fatal defect in the Alliance methods, a defect the more serious since the Alliance centers about a man and not a denomination. It is hard to understand how a man like Mr. Simpson would hold on to a method which a rogue might adopt as a cloak of systematic fraud, and plead the founder of this great missionary organization as a precedent! We earnestly urge the officers of the Alliance to change radically the conduct of this part of the Alliance business, and give the public a report which enters suffi-

ciently into detail to approve itself as a transparent exhibition of methods that not only bear but invite and welcome the scrutiny of the most searching sunlight.

### The Duel in South Africa.

In times of turmoil such as are now experienced in South Africa, it is often of great value to know what wise men had to say of the situation in the calm before the precipitation of the issue. Acting on this prompting we turned to what Stanley said several years ago about South Africa. It was not prophecy, but it was prescience, which comes with great suggestiveness at the present. Mr. Stanley wrote:

There is a peculiar condition in South Africa found in no other part of the continent, which, as we look forward along the coming century, satisfies us that there must be a troublous future in store for these colonies and states. The worst danger, I think, to be apprehended is from the stubborn antagonism which exists between two such determined races as the British and the Dutch. Years do not appear to modify, but rather to intensify the incompatibility. Already they have lived side by side under one flag for over ninety years, but the feeling has been more hostile of late years. The South African Bond (Boer) and the South African League (British) represent the variance of feeling existing. Tho the Boers are in the majority at the present time appearances are in favor of the ultimate prominence of the British.

Bishop William Taylor in the bulky volume issued by Eaton & Mains, New York, entitled "The Flaming Torch in Africa," says:

The probable changes which will take place in Africa during the next (the 20th) century may not be prophesied, but we can venture to declare that they will be startling when compared with Africa a century ago, or even at the present day.

In the British colonies of South Africa the disproportion between

the number of Europeans and natives is surprising. In Cape Colony and territories the Europeans number 425,000; the natives 1,750,000. In Natal and Zululand they number 49,000 against 490,000, or one to ten. In Basutoland they are only 1,000 to 240,000. In Bechuanaland Protectorate, 500 to 700,000, and in Rhodesia 750,000 to 1,000,000, an aggregate of 485,500 to 4,330,000. In the Dutch states there is a very different ratio. The Orange Free State has 50,500 Europeans and 150,000 natives. The South African Republic (Transvaal) has 225,000 Europeans to 650,000 natives, the aggregate of the two states being 310,000 Europeans to 800,000 natives.

It seems a thousand pities that European Christians must rush into armed strife, in the presence of a heathen population under their rule, of nearly seven to one; or, in the case of the British, of nearer ten to one. Another striking feature is that the Dutch in the two states number three-fourths as many as the British in Cape Colony and Natal. Considering the "break but never bend" nature of both communities, if unaided from without, their conflict might be a duel destructive to both. It is not our province to take sides in this sad controversy. We can only deplore the spectacle of this conflict, for it is practically a clash of two forms of modern civilization. Mr. Stanley long ago said,

The imperial supremacy . . . is not worth considering. What we want to know is that it will be of such a character as to assure us of the largest possible civil and religious liberty to the people of South Africa.

Bishop Taylor gives an account of missionary work attempted at the Kimberly diamond mines, which shows the inherent power of the Gospel even among heathen huddled in conditions most forbidding to evangelistic work. J. T. G.



## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

**BRITISH FOREIGN MISSIONS.** Rev. R. Wardlow Thompson and Rev. Arthur N. Johnson. 12mo, 233 pp. 2s. 6d. Blackie & Son, Limited, London.

The Victorian Era has been one of remarkable and unprecedented progress in missions as well as in science. The growth and achievements of British foreign missions during the half century, 1837-1897, are well told in this volume. The territorial progress is first described and then the educational, medical, zenana and other features of the work. A statistical table and full index are included. The authors have long been students of missions and have been able not only to give many valuable facts in small compass, but have narrated as many thrilling incidents connected with missionary work as their space would permit. It is chiefly valuable as a book of reference.

**THE STUDENT CHRISTIAN MOVEMENT IN GREAT BRITAIN.** H. W. Oldham. 16mo, 170 pp. 1s. British College Christian Union, London.

This is a concise account of the origin and development of this modern crusade in the British Isles. It is especially interesting and useful as one of the most important chapters in the whole volume of the century's annals. It very properly finds the true origin of this great uprising in the religious awakening in the English universities as far back as 1859-61, and carries the narrative down to this year, when there are 116 Christian unions in affiliation with the British College Christian Union, of which 33 are in theological colleges.

**A HISTORY OF LUTHERAN MISSIONS.** Rev. Preston A. Laury. Illustrated. 8vo, 265 pp. \$1.25. Pilger Publishing House, Reading, Pa.

This brief compendium traces missions in the Lutheran body from their beginnings in the sixteenth and seventeenth centuries down to

the present year. The estimates of the various men of whom the volume treats impress us as fair and impartial, even if at times a little colored by the Lutheran associations and predilections of the author. The sketches of Schwartz, one of the model missionaries, is especially good, and of another hero not so well known, "Father Heyer," who was nearly fifty when he reached India. Altho he was compelled by ill health to leave his field and thought his "sun sinking," he returned twelve years later to place the mission on a good working basis.

This book is valuable also in that it sets forth the true principles of missions, and incidentally refers to many events and episodes in missionary history that are of interest to all who love the cause. There is connected with each survey of the various fields a brief and graphic description of the characteristic features of the people and country.

**NINETEEN CENTURIES OF MISSIONS.** Mrs. Win. W. Scudder. Introduction by Dr. Francis E. Clark. 8vo, 250 pp. \$1.00. Fleming H. Revell Co.

This handbook was prepared primarily for young people, and is one of the best outline histories that we have seen. It is not only adapted for Sunday-schools and young people's societies, but for all beginners in the study of missions. The volume is composed of facts, but not of the proverbial "dry as dust" character. Much prominence is given to missionary heroes, especially pioneers, but statistics are few and far between. The first period deals with the work of the apostles, and the following periods refer to the early Church, the middle ages, the Reformation, and the nineteenth century. This last section describes the awakening of

churches and then takes up each country in turn, giving a few important facts about the land, the people, and religions, and the rise and growth of papal and Protestant missions in each.

The book would have been more complete with chapters on the present work among Eskimos and negroes in America, and would have been more accurate had Persia not been included in the Turkish Empire. The suggestive questions at the close of each chapter and the index are useful features for purposes of study and reference. We heartily recommend the volume.

THE INSTITUTIONAL CHURCH. Dr. Edward Judson. 16mo, 212 pp. Lentilhon & Co., New York.

Here we have in substance both the theory and the practical working of the church system now under control of Dr. Judson. The book may and will strike some readers as not only projecting new lines of church conduct, but as perhaps unduly innovating in its tendencies. But Dr. Judson has undertaken to solve the problem of a city church in a boarding-house district, on the very borders of the city slums. He has a somewhat elaborate and artistic church edifice in Greek architecture, with a moderate ritual and a musical program of no mean quality. Everything is done to draw and hold the people, that can be done without lowering spiritual standards. It need not be said that Dr. Judson is an evangelical preacher, and does not let down the Gospel message. It will be very interesting to watch the future of this church enterprise, with its extensive system of accessories.

LIGHTS AND SHADOWS OF MISSION WORK IN THE FAR EAST. S. H. Chester, D.D. Illustrated. 8vo, 133 pp. 75c. Presbyterian Committee of Publication, Richmond, Va.

Dr. Chester here gives us some interesting observations made during his visit to the Southern Presbyterian Missions in Japan, China,

and Korea in 1897. The story of the tour is well told and facts and impressions regarding the lands visited are fresh and important. Perhaps the most valuable features from a missionary standpoint are the statements as to the difficulties, encouragements, and needs of the work in these fields.

### Monthly Missionary Bibliography.

VILLAGE LIFE IN CHINA. Arthur H. Smith, D.D. Illustrated. 8vo. \$2.90. Fleming H. Revell Co.

THE USE OF OPIUM IN CHINA: The Opinions of over 100 Physicians in China. Compiled by Hector Park, M.D. 8vo, 96 pp. 30 cents. American Presbyterian Mission Press, Shanghai.

TATONG: The Little Korean Slave. Annie M. Barnes. Illustrated. 8vo, 252 pp. \$1.25. Pres. Com. of Publication, Richmond, Va.

A JOURNEY THROUGH THE PAMIRS AND TURKESTAN. R. P. Cobbold. Illustrated. 8vo. \$5.00. Chas. Scribner's Sons.

THE CAROLINE ISLANDS. F. W. Christian. Illustrated. 8vo. \$4.00. Charles Scribner's Sons.

MYTHS AND LEGENDS OF OUR NEW POSSESSIONS. Charles M. Skinner. Illustrated. 12mo. \$1.50. J. B. Lippincott, Phila.

HAWAIIAN AMERICA. Casper Whitney. Illustrated. 8vo, 357 pp. \$2.50. Harper & Brothers.

THE SKY PILOT OF THE FOOT-HILLS. Ralph Connor. 12mo, 300 pp. \$1.25. Fleming H. Revell Co.

WINTER ADVENTURES OF THREE BOYS IN THE GREAT LONE LAND. Egerton R. Young. Illustrated. 8vo, 326 pp. \$1.50. Eaton & Mains.

THE INDIANS OF TO-DAY. Geo. Bird Grinnell. Illustrated. 4to. \$5.00. Herbert S. Stone, Chicago.

PEN-PICTURES OF MORMONISM. Rev. M. L. Oswalt. 12mo, 96 pp. 15 cents. Am. Baptist Pub. Society, Phila.

THE FUTURE OF THE AMERICAN NEGRO. Booker T. Washington. Portrait. 8vo, 244 pp. \$1.50. Small, Maynard & Co., Boston.

TO-MORROW IN CUBA. Charles M. Pepper. 8vo, 362 pp. Harper & Brothers.

NINTO: A Story of the Bible in Mexico. Annie M. Barnes. Illustrated. 16mo, 214 pp. 90 cents. Presb. Com. of Publication, Richmond, Va.

IZILDA: A Story of Brazil. Annie M. Barnes. Illustrated. 8vo, 194 pp. \$1.00. Presbyterian Com. Pub., Richmond.

HISTORY OF LUTHERAN MISSIONS. Preston A. Lowry. Illustrated. 8vo, 265 pp. \$1.25. Pilger Publishing House, Reading, Pa.

A JUNIOR'S EXPERIENCE IN MISSIONARY LANDS. Mrs. B. B. Comagys, Jr. Illustrated. 12mo, 121 pp. 50 cents. Fleming H. Revell Co.

IN JOURNEYS OFT: Travels in Mission Lands. 8vo, 104 pp. 1s. 6d. Church Missionary Society London.

HAND-BOOK OF COMPARATIVE RELIGIONS. S. H. Kellogg, D.D. The Westminster Press, Philadelphia.

THE MODERN JEW. Arnold White. Heinemann, London.

## GENERAL MISSIONARY INTELLIGENCE.

## THE MARCH OF EVENTS.

Another terrible famine is threatened in India. Indeed it has already begun, yet few in England and America seem to grasp the situation. True, as one missionary says, "The time for sending *living skeletons* has not yet come, but it ought never to be allowed to come." Already the wails of starving and dying are heard. In the province of Gujarat, inhabited by more than 10,000,000 people, the rains have failed for the first time in a century and a half. It is here that the Christian villages are located (described in our December number), and here the Methodists have over 6,000 converts. In portions of northern India also crops have failed and the people are suffering and well nigh in despair. One missionary writes:

There is really only one thing to write about here in Gujarat, and for the matter of that in Western India and a good many other places, and that is Famine. The English papers (I don't know about yours) have so far entirely failed to realize the seriousness of the situation. It is not scarcity, but most terrible *famine*. The only real rain we had in our part was a couple of showers one night at the beginning of the Monsoon.

As most of the wealth of Gujarat was in cattle and these can not live, on account of the absence of fodder, this famine is ruining the rich and poor alike. Therefore there is no class to help the poor.

Gujarat is rich land, capable of enormous yield. This means, for this overcrowded old country, that there is a greater density of population living at the best of times from hand to mouth. When famine comes, the richness of the land is suddenly blotted out, while the enormous population remains.

Imported corn can only be sold at a rate which is almost famine rate. Besides this, the government declines to do anything which could be called interference with the freedom of trade. It will not insist on corn being sold at reasonable rates. But with caste there can be no such thing as freedom of trade. Corn is only sold by the merchant caste, and no man of that caste dare sell below the rate agreed upon; these brutes agree to raise the price up, up, up, and sometimes, with starving people around them holding out their hard-earned coins, the villains shut up their shops and refuse to sell at all—simply to raise the price. Some missionaries have suggested selling corn, but to do this on a scale which would benefit the people to any appreciable extent would take up the whole time of ten times as many missionaries as there are.

Things are very bad, and I hope America will come to the rescue. English people with

this unfortunate African war on hand will find it harder than otherwise to raise a famine fund. You in your recovering prosperity ought to be able to do something, and there are many American missionaries in the present famine area. A boy was offered for sale in Parantij yesterday for 21Rs. I would not buy him, but his father gave him to me at last as a gift! Cattle are dying everywhere and *people* soon will be if help does not come.

It is none too soon to send help now; it may, ere long, be too late. Money sent to the Managing Editor of this REVIEW will be forwarded immediately free of charge.

The imperial decrees in China have of late been so frequent, and, as a rule, documents of such length, that it has taxt our space to print them. Nevertheless it seems important to have these documents available for reference, and hence we make room for the following decree of March 18, 1899, which is more far-reaching than on a casual reading of the text it might seem to be.

The Roman Catholic Church has been a great while in China. It is patronized by the French government. This document is constructed in the interests of the Roman Catholic Church; but the principle of the "most favored nation" clause, if applied, will have the effect to enable missionary representatives to settle most cases of misunderstanding far more expeditiously than through their consuls, and will allow of free and frequent intercourse between missionaries and Chinese officials, which will itself tend to good feeling, and reduce the number of incidents of friction. The official doors are hereby opened to all missionaries, who can gain immediate access to all the local officials, and by their superintendent, or any one authorized by the chief official of the church, demand to see the highest



official of the province. This means far more in China than can well be measured by us at a distance.

Churches of the Catholic religion, the propagation of which has been long since authorized by the imperial government, having been built at this time in all the provinces of China, we long to see the Christians and the people live in peace; and in order to make their protection more easy, it has been agreed that local authorities shall exchange visits with missionaries under the conditions indicated in the following articles:

1. In the different degrees of the ecclesiastical hierarchy, bishops being in rank and dignity the equals of viceroys and governors, it is agreed to authorize them to demand to see viceroys and governors. In the case of a bishop being called home on business, or of his death, the priest charged to replace the bishop will be authorized to demand to see the viceroy and governor. Vicars-general and archdeacons will be authorized to demand to see provincial treasurers and judges and taotais. Other priests will be authorized to demand to see prefects of the first and second class, independent prefects, sub-prefects, and other functionaries. Viceroys, governors, provincial treasurers and judges, taotais, prefects of the first and second class, independent prefects, sub-prefects, and other functionaries will naturally respond, according to their rank, with the same courtesies.

2. Bishops will draw up a list of priests whom they will charge specially with the treatment of business and with relations with the authorities, indicating their names and the locality of their missions. They will send this list to the viceroy or governor, who will order their subordinates to receive them conformably to this regulation.

3. It is unnecessary for bishops who reside outside the cities to go from a distance to the provincial capital to ask to be received by the viceroy or governor, when they have no business with him. When a new viceroy or governor arrives at his post, or when a bishop is appointed or arrives for the first time, or again on the occasion of felicitations for the new year and the principal feasts, bishops will be authorized to write private letters to viceroys and governors and send them their cards. Viceroys and governors will respond with similar courtesies. Other priests who may be shifted or arrive for the first time, may, according to their rank, ask to see provincial treasurers and judges, taotais, prefects, prefects of the first and second class, independent prefects, sub-prefects, and other functionaries, when they are provided with a letter from their bishop.

4. When a mission affair, grave or important, shall come up unexpectedly in any province, the bishop and the missionaries of the place should ask for the intervention of the minister or consuls of the power to which the pope has confided the protection of religion. These last will regulate and finish the matter either with the Tsungli Yamen or the local authorities. In order to avoid protracted proceedings, the bishop and the missionaries have equal right to address themselves at once to the local authorities, with

whom they may negotiate the matter and finish it. Whenever a bishop or missionary shall come to see a mandarin on business, the latter is bound not to delay the negotiation, to be conciliatory, and to arrive at a solution.

5. The local authorities shall give timely warning to the people of the place, and exhort them earnestly to live on good terms with the Christians; they must not cherish hatred and cause trouble. Bishops and priests shall in the same way exhort the Christians to devote themselves to well-doing so as to maintain the good name of the Catholic religion, and act so that the people will be contented and grateful. Wherever a suit takes place between the people and the Christians, the local authorities shall hear and decide it equitably; the missionaries must not mix themselves up in it and show partiality in giving their protection; so that the people and the Christians may live in peace.

The American Bible Missionaries Society is in receipt of reports in China which state that as a result of the palace revolution last year, whereby the empress dowager assumed power and the emperor was practically imprisoned, persecutions of missionaries and Bible colporteurs are occurring in various parts of China, especially in the far interior. These reports come from Peking, in North China; from Shanghai, in East Central China, and from parts of the province of Shantung, but they relate to persecutions remote from the chief cities. In one instance the viceroy was forced to telegraph for troops.

The Chinese society known as "The Boxers" is said to be provoking agitations and antagonisms. Two colporteurs of the Bible Society visited Peh-Shui-Chiang, in the province of Kan-Soo, and were invited to circulate Bibles from a Chinese temple. As soon as they were inside of the temple the gates were closed, and the colporteurs were terribly beaten with sticks of firewood. The men were tied hands and feet to the pillars of the temple and spat upon, the people shouting, "We have tied you up as they did your Jesus on the cross!" They then began to strike them on the face and shout, "This is what your gods can do for you! Call upon



your Jesus to come and save you." By this time two of the men were insensible, and a merchant who had been living in the same inn with them remonstrated with the leaders. The crowd seized the merchant and beat him also. At last the innkeeper got the men off by going security for them that they would leave the place.

#### Religious Awakening in France.

In a district in South Central France not far from Lyons, where for years, perhaps for centuries, there has not been one Protestant Christian, there has recently come tidings of a remarkable movement toward Protestantism. A year ago an evangelist was sent to this Catholic stronghold, namely, to the village of Le Monteil, four miles from Chavagnac Lafayette. Now he has gathered together a Protestant congregation of over a hundred and fifty persons. Besides being asked to remain among the people as their pastor, he has been besought by the people of twenty-two neighboring villages to come and tell them the story of the Gospel. In the manufacturing town Langeac, near by, the same evangelist has built up a church of about two hundred members, many of whom were formerly atheistic Socialists. It is believed that the same startling success may attend Protestant ministrations in other parts of France which have hitherto known only the traditional rebound from superstition to atheism. The more rational reaction from ecclesiastical tyranny and ceremonialism, the turning to Protestantism, not atheism, is seen in the fact that the reformed churches of France are quite unable to supply pastors for all the demands now being made upon them. We should aid the Protestants of France, not only to give the Gospel

to their countrymen, but also to establish churches with resident pastors, thus definitely occupying that place which only organized Christianity can satisfactorily fill.\*

The following unanimous action was taken by the Presbyterian (North) Board of Foreign Missions in November, 1899:

"The report of the student missionary campaign for the year 1899 has been received. . . . We would commend the thirty-one students, who have shown such earnestness, such intelligent appreciation of the need of the great cause of foreign missions, and have so unselfishly devoted their summer vacation to the prosecution of this work in many Presbyteries sadly needing a revival of foreign missionary enthusiasm. We recommend that the campaign for 1900 be carried on in the same manner as in 1899."

In view of this action, Presbyterian workers are wanted for the summer of 1900. Acceptable candidates must be deeply concerned for the evangelization of the world, if not Student Volunteers. Final decisions *must* be received by March 15th. For agreement blanks write to the campaign manager, Geo. L. Gelwicks, 1060 N. Halsted Street, Chicago, Ill.

Twenty-five bishops and two hundred priests of the Protestant Episcopal Church assembled at St. Louis the last week in October to attend their annual missionary council. The most important discussion seems to have been that concerning the Philippines, Bishop Doane strongly supporting the

\* Rev. Dr. David James Burrell, of the Marble Collegiate Church, New York City, is the president of the Franco-American Committee.

administration policy and making an eloquent plea for missionary equipment in the islands.

At present the greatest need is for Bibles. In discussing the report of the missionary work done among the colored people, Bishop Cheshire, of North Carolina, claimed that the colored people were growing worse instead of better. It was not expected, he said, that the people set free because of a supposed political necessity should not retrograde under the weight of responsibility which they were not prepared to assume.

#### AMERICA.

Of our 120 theological seminaries, with a membership of 6,500 students, 40 are affiliated with the world's Student Christian Federation. There are 18 that admit women, 56 hold regular missionary meetings, with an average attendance of 86 per cent. of the membership; in 1890 only 39 held missionary meetings, with an attendance of 54 per cent.; 48 have faculty instruction in missions; 14 have missionary lectureships. Last year 38 gave \$7,393 to missions, while in 1890, 32 gave \$9,994. There are 5 that each support a foreign missionary, 6 that each support a missionary in part and 4 that support a home missionary. In 53 institutions 392 students are preparing for foreign service; that is, 11 per cent. of the entire membership. When 89 per cent. propose to stay at home, is not the proportion too great?

Last year there were 5 Presbyterian churches that had over 100 additions on confession. These were San Ui, China; Yeung King, China; Pima

(Indian), Arizona; Jefferson Park, Chicago, and Second, Pittsburg. Yet some people question the expediency of missionary work. There were 10 of our churches that more than doubled themselves last year. Among them were 3 churches in China, Chinan Fu, San Ui, and Yeung King, and Laguna Indian church in New Mexico. It really seems as tho foreign missionary work is the most satisfactory and successful form of our modern church work.—*Herald and Presbyterian*.

The Presbyterian Board reports 27 missions, 1,192 stations and out-stations, 702 missionaries, 2,030 native workers, 368 churches, with 35,995 members, of whom 4,844 were added last year; 21,516 pupils under instruction, 30,235 Sunday-school scholars, 8 printing establishments, which print 85,546,787 pages during the year; 35 hospitals, 47 dispensaries, and 349,785 patients treated during the year.

Thus again we review the work of the Board for another year. In 20 missions, so distributed among the great continents and nations and islands as to encircle the globe, and offering the Gospel to more than 100,000,000 souls, a force of 529 missionaries assisted by 3,155 native laborers in 1,417 strategic points preach the Gospel in 26 different languages; 492 organized churches have a present membership of 49,782; of whom 5,047 have been received on confession this year, and 1,021 Sunday-schools gather 65,903 pupils every Lord's day; 133 colleges and high schools train 9,088 pickt youth of both sexes, and 1,137 common schools provide instruction for 43,920 pupils; while mission presses send out their millions of pages to instruct the Christian communi-

ties, and hospitals and dispensaries minister relief to 120,000 patients, to every one of whom the Gospel message is given.—*Annual Report*.

**A Shining Example** of the true spirit in giving is instanced as the result of one of the Student Missionary campaign meetings. Two sisters of Providence, R. I., working girls, decided that they could both walk one way between their home and the factory, thus saving 10 cents each working day for missionary work, and supporting their own native preacher (\$30 a year). "Their faces as they told it were beaming, as if they were telling of a newly-found gold mine, or that a large amount of property had recently come into their possession."

Says Rev. J. W. **Methodism in Mexico.** Butler: "In the last quarter century the Methodist Board has expended \$1,039,694 on this field, and the Woman's Board \$147,311, with personal donations sufficient to bring the total expenditure up to \$1,500,000. There have been 20 episcopal visits. Thirty missionaries have been sent out by the parent board, and 21 by the W. F. M. S., whose labor has been augmented by the service of a large number of native helpers, and the visible results are 125 congregations, representing 4,694 members and probationers, and about 10,000 persons under our immediate influence. We have 4,056 pupils in our day-schools, and 2,876 in Sunday-schools. The Methodist Church in Mexico raised \$22,043 last year for all purposes, about one-fourth of the amount annually expended in the mission."

**Church Property in Ecuador.** A correspondent of the Chicago *Record* traveling in South America has sent the following despatch to that paper: "The Congress of the

republic of Ecuador, acting on the recommendation of President Alfaro, has past a law confiscating to the state all church property, and placing the mines, the immense cocoa and sugar plantations, and the valuable city holdings which this property includes, under the management of a board of trustees, to be appointed by the president. The proceeds of the sequestered property will be applied to the support of the state schools. Indignation among sympathizers with the church is intense, and the clergy is protesting violently against the enactment. In many quarters revolution is threatened. The Franciscan, Dominican, and other monastic orders of the Roman Catholic Church, which, being very rich, are the principal sufferers, are hurriedly making conveyance of the titles to their property for fictitious considerations to local laymen. The government, it is declared, will refuse to recognize the validity of these transfers."

**Danish Evangelism in Greenland.** P. Rüttel, Danish missionary on the eastern coast of Greenland, gives in the *Dansk Missions-Blad* an account of his first considerable baptism, of eight persons, adults and children. A few individuals had been baptized before. These seem to be the first persons baptized on the eastern coast of Greenland, since the Scandinavian diocese disappeared some five or six hundred years ago, in consequence of the lines of icebergs coming down, and the last bishop sent out from the Nuth, Norway, never found his diocese, which stretch from Greenland to Massachusetts. Herr Rüttel says:

The moment that I had yearned after so long, and yet almost trembled at, was now there in all its peaceful and yet solemn reality. The countenances of the newly-baptized beamed with gladness, when we congratulated them after the ceremony. Altho these persons had never before been present at a baptism, I believe that I am able to say that they bore themselves becomingly, and with dignity.

## Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Protestant peoples, and so they omit the United States. The figures are derived almost wholly from annual reports, and relate in the main possible blanks, and hence where official figures were not at hand, conservative estimates have been

NAMES OF SOCIETIES.	Date of Organization.	Mission'y Income.		Missionaries.				Nat. Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Native Toilers.
American Board .....	1810	\$644,201	\$135,987	170	16	169	174	234	2,921
Baptist Missionary Union.....	1814	563,495	118,583	159	23	171	106	280	3,254
Southern Baptist Convention.....	1845	109,267	7,110	35	0	34	13	27	101
Free Baptist.....	1833	30,662	525	7	1	8	9	6	69
Seventh-Day Baptists.....	1847	4,500	500	1	1	2	2	0	9
Christian (Disciples).....	1875	142,823	9,904	45	5	23	12	20	81
American Christian Convention....	1886	6 673	218	4	0	1	2	5	10
Protestant Episcopal.....	1835	292,179	12,745	37	11	24	24	87	327
Society of Friends.....	1871	38,354	2,370	12	7	13	26	7	84
Lutheran, General Council. ....	1869	20,303		6	0	4	4	1	142
Lutheran, General Synod.....	1837	41,200	7,308	15	3	12	9	1	461
Methodist Episcopal.....	1819	954,063	14,652	213	22	211	240	380	4,013
Methodist Episcopal, South.....	1846	220,495	13,404	65	4	59	57	87	147
Free Methodist .....	1882	12,932		4	0	4	4	0	13
Methodist Protestant .....	1888	10,896	232	5	1	6	0	5	21
Wesleyan Methodist.....	1890	7,000		4	0	4	3		5
Presbyterian.....	1837	882,087		228	55	244	175	204	1,826
Presbyterian, South.....	1861	145,000	5,446*	60	7	53	35	11	81
Cumberland Presbyterian.....	1820	20,000		8	2	9	11	7	28
Reformed Presb. (Covenant).....	1856	27,351		6	3	9	6	0	37
Reformed Presb. (Gen. Synod).....	1836	6,400	300	2	0	2	6	0	45
Associate Reformed Presb., South	1874	8,792	559	3	0	3	3	3	4
United Presbyterian.....	1859	138,932	21,216	32	8	35	37	38	600
Reformed (Dutch).....	1832	126,838	9,987	30	5	31	24	32	416
Reformed (German).....	1878	30,197		8	2	7	3	8	30
German Evangelical Synod.....	1883	17,000		7	0	5	0	12	46
Evangelical Association .....	1876	8,500	1,050	2	0	2	0	5	28
United Brethren .....	1853	75,000	600	26	18	32	0	8	30
Canada Baptist.....	1873	48,186	1,700	17	2	16	16	11	142
Canada Congregationalist.....	1881	4,500		1	2	2	2	0	6
Canada Methodist.....	1873	147,860	3,005	78	6	82	15	30	34
Canada Presbyterian.....	1844	175,223	11,984	40	22	48	20	5	290
Twenty-two other Societies.....		572,000		85	290	118	313	20	563
Totals.....		\$5,522,909	408,951	1,419	516	1,441	1,352	1,534	15,864



## United States and Canada for 1898-99.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1899, though sometimes the year includes a part of 1898. The aim has been to leave the fewest made, based upon former reports.]

Total Working Force.	Stations and Out-Stations	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
3,680	1,426	49,782	5,047	141,761	1,270	60,780	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
3,993	2,586	128,294	7,575	400,000	1,375	31,254	Burma, India, China, Japan, Africa, France, Spain.
200	140	5,347	845	15,000	43	2,446	China, Japan, Africa, Italy, Mexico, Brazil.
100	13	797	62	1,708	94	3,208	India (Southern Bengal).
17	2	51	11	150	6	140	China (Shanghai).
185	64	1,717	465	4,000	22	1,570	India, China, Japan, Turkey.
22	27	332	65	1,000	1	20	Japan (Tokyo, etc.).
500	233	5,582	390	20,000	104	4,534	Africa, China, Japan, Haiti, Greece.
159	66	1,273	125	2,743	33	1,437	Mexico, Alaska, Jamaica, China, Japan.
160	198	2,412	226	5,036	116	2,719	India (Madras).
489	47	6,316	1,210	18,000	118	6,695	India (Madras), West Africa.
5,291	634	114,187	5,520	182,434	1,213	36,818	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America.
419	106	9,503	462	30,000	25	1,483	China, Japan, Mexico, Brazil.
25	14	99	25	500	5	281	India, S. Africa, St. Domingo.
41	27	410	76	1,000	25	1,165	Japan (Yokohama).
16	2	24		200	1	20	Africa (Sierra Leone).
2,728	1,192	35,995	4,844	150,000	686	21,516	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America.
247	216	3,378	484	10,000	20	754	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
65	13	800	100	2,500	3	200	Japan, Korea, Mexico, Indians.
61	14	293	61	1,200	12	645	Northern Syria, Asia Minor, Cyprus, China.
55	15	1,150	80	4,000	8	370	India (Northwest Provinces).
16	14	281	39	1,000	4	90	Mexico (Tampico, etc.).
751	290	7,925	573	25,000	336	18,700	Egypt, India (Northwest Provinces).
538	248	4,453	399	15,000	225	7,231	India, China, Japan, Arabia.
58	56	1,817	268	6,000	2	189	Japan (Tokyo, Sendai, etc.).
72	10	807	176	1,498	11	1,106	India (Central Provinces).
37	22	890	85	2,500	1	8	Japan (Tokio, Osaka).
114	516	4,286	149	12,000	12	600	China, West Africa.
233	71	4,200	385	12,000	75	1,200	India (Telugus).
13	2	43	9	200	2	200	Africa (West Central).
245	130	5,762	213	10,951	10	1,210	Japan (Tokyo), Indians.
425	218	3,493	458	15,000	160	6,630	China, India, New Hebrides, West Indies.
1,389	280	8,800	680	20,000	235	19,500	
22,344	8,582	410,395	31,571	1,112,381	6,223	255,913	

**Transfer of the Greenland Mission.** *Periodical accounts of Moravian Missions,* referring to the action recently taken by the Moravian general synod withdrawing from Greenland, and turning its mission over to the Danish Lutherans, says:

Undoubtedly the most important resolution past was that referring to the transfer of the Greenland mission to the Danish State Church. We would express the hope that this step, which was only taken after full and exhaustive consideration, will be recognized by the friends and supporters of our missions as an act of comity, and that as such it will commend itself to all who know the situation, and how faithfully the Danish State and Church have cared for the native population of their northern colony. Let us be reminded of the fact that Hans Egede, the Norwegian clergyman, went out to Greenland as a missionary of the Danish Lutheran State Church, twelve years before our two first missionaries, and that these went there expressly in order to help him, their instructions being "to offer themselves as assistants to that apostle of the Greenlanders, Mr. Egede, in case he would and could make use of them; but if he did not want their assistance, then not to interrupt him in the least." Then, too, we may emphasize this fact, that the members of the Danish Church in Greenland number 10,000, whilst we have only 1,700—that, therefore, it will be a small matter for the Danish Church to care for these in addition to the many already under their charge.

#### EUROPE.

It has been stated recently that early in this century the great Wilberforce, in the British House of Commons, in alluding to the Church Missionary Society, suggested that the day might come when that society would receive an income of £10,000 a year. The suggestion was met with shouts of derisive laughter. Yet in the last year of this century

this same society reports an income of £331,000, or considerably over \$1,500,000.

At a single session in October the committee of the British and Foreign Bible Society made these grants among others: 5,000 Ganda New Testaments, with references, for C. M. S. missionaries in Uganda; 3,000 Portuguese Gospels for the Y. M. C. A. of Oporto, for free distribution among the soldiers stationed around Lisbon on account of the plague; 5,000 Chitonga St. John to be printed for the Free Church of Scotland Livingstonia Mission, Lake Nyassa; 400 Welsh Bibles and Testaments to be sent out to Welsh colonists in Patagonia, whose homes, schools, and churches had been almost all destroyed in the recent disastrous floods; a small grant of French Bibles and Testaments for evangelistic work in the villages of Haute-Savoie, Switzerland.

The L. M. S. has a force in the field of 196 men and 76 women.

Of native toilers there are 892 ordained ministers, 2,966 evangelists and preachers, 800 Christian teachers, and 226 Bible women. In its mission stations are found 52,803 communicants and 175,588 Christian adherents; in its 1,037 schools are 34,499 boys and 16,104 girls. In its New Guinea mission the 10 European missionaries are aided by 104 native pastors, mostly drawn from churches formed in the South Sea Islands by the society's missionaries in former years.

The Paris Missionary Society sounds a note of joy in its sixty-fourth annual report, as

**French Protestants Jubilant.**

well it may. Four years ago came two sudden and urgent calls both for more money and more men. M. Coillard askt for a great extension of the Zambesi Mission, and changes in Madagascar threw upon the Protestants of France a great responsibility in regard to the work which the London Society had carried on there previous to the French occupation of the island. In four years the special donations for the Zambesi Mission have gone up from £2,120 to £9,720, and for Madagascar from £640 to £16,000. The donations for the general work have risen from £14,720 to £18,480. The total income has risen from £18,000 to £45,320. Not only money but men have been forthcoming. Last year 12 missionaries came home, of whom 5 hope to return to their work at the close of their periods of furlough. During the same period 36 were sent out—to Lessouto, 3 returning and 1 new; to the Zambesi, M. Coillard and 10 new; to the Kongo, 4 new; to Tahiti, 1 returning and 1 new; and to Madagascar, 2 on temporary mission and 13 others. The society has now 56 European missionaries. Of these, 12 are Swiss, 6 are from Alsace, 4 from the Waldensian valleys, and the remainder French.

#### Moravian Missionary Figures.

The *Unitas Fratrum* cultivates 21 fields, with 138 stations, and 54 out-stations. The missionary force includes 376 Europeans and Americans, of whom 172 are wives, and 1,942 native helpers. The baptized members number 92,071, and the communicants, 33,764. The income reacht £78,506 last year, of which £50,000 was derived from the mission fields, £11,978 from legacies, only £4,118 from the Brethren's churches, and £12,409 from other churches and friends.

#### INDIA.

In a recent letter, Dr. Colin Valentine, of the Agra Medical Missionary Training Institution, writes that he has received the following information from missionaries: In every part of the Punjab where there are no canals the greatest distress prevails. Cattle are dying in hundreds. In the Central Provinces the grain is higher in price than at any time during the last famine. In Mairwarra, 40,000 out of the 100,000 population are on famine relief works. In other parts of Rajputana the people are leaving the villages by thousands. In Gujarat cattle are being sold at a rupee a head, and children for less. On Sabbath last, continues Dr. Valentine, we had 876 starving creatures at our Beggars' Church, Agra. *The Pioneer* states that the number of persons in receipt of relief during a recent week, was 107,992; that being more than double the figure for the previous week, when the total was 48,652.

In Karaji, a large port in Sind (North India), the plague has made great ravages. The principal work here, among the heathen and Mohammedan population, which is difficult of access, is that of the C. M. S. Zenana Mission. Altho their schools and houses are in the midst of the native quarter, where the plague raged, yet the lady missionaries and their boards bravely held their ground, amid daily prayer, and appear to have been kept from all losses by the pestilence. Of course they had to close their day-schools. A zenana teacher gives the following account of the impression which the heavy stroke made upon the native women.

The visits to the (heathen)

women after the plague were exceedingly distressing. For a while one could do nothing more than to utter words of sympathy and consolation. It was to the last degree touching, to see the affliction of the mothers, whose daughters, our scholars, had died of the plague. They would bring out the books and slates of their children, and show us the mark drawn where these had last read. In doing this their wails were heart-breaking. "Of what use is all this now? She will never use these things again!" Many of the elder girls, thus carried off, had been attending our schools for several years, and were therefore well instructed in the truths of Christianity, and, as their mothers testified, already so far advanced, that they could draw near to God in prayer.—*Evang. gelisch-Lutherisches Missionsblatt*.

**Sunday-schools** in India number 6,348 with over 10,000 teachers and 2,500,000 scholars. Of these the Methodist Church is said to lead all other denominations, having 2,406 Sunday-schools, 3,387 teachers, and 86,068 scholars. The Presbyterians follow with 1,019 schools, 1,838 teachers, and 40,843 scholars. Then follow the Baptists, Congregationalists, Wesleyans, and Anglicans.

**Bethel Santhal Mission.** There are 5 stations in full working order in this mission, and during the last ten years 721 have been baptized, which brings the total number of Christians to somewhat above 1,500. At the last conference over 1,000 Christians were present. Each station has a school and orphanage attached to it, where the boys and girls get their food, clothes, lodging, and education free of charge. During the last ten years the medical staff have attended and given medicines to 30,000 patients in 5 hospitals and other dispensaries. Besides 5 hospitals, there are Christians in over 50 villages giving medicines to the poor free of charge.

**The Bible as a Missionary.** A Persian emigrant ing to India receives in the north country, on his way to Bombay, a copy of the New Testament, which is blest to his conversion. A pilgrim to the shrine of Jaganath, in Orissa, is directed to the New Testament for the true way of life, and accepts the faith of Christ. A Moham-medan student of divinity finds among the books in the mosque a Gospel of St. John. It leads to further study, baptism, and entrance upon a course of instruction for the Christian ministry. A Brahman well read both in Sanskrit and in English, while traveling in a railway carriage falls into conversation with an English gentleman, from whom at parting he receives an English New Testament, which he promises to read. The travelers are unknown to each other, but in two years after their meeting, the Brahman is baptized, and devotes his life to the work of Christ.—*North India Bible Society Report*.

**The Aggressions of Islam in India.** There are few regions in India where Christian missions have been carried on more vigorously, or, on the whole, more successfully, than Tinneveli, and yet it is there that Mohammedanism has had recently its most signal triumphs. Six hundred Hindus in one village were converted to Islamism in one day, and the example thus set was quickly followed in other places. What has set this current flowing? A very curious influence. It is said that the Shanars, a very low caste, are very numerous in Tinneveli, and have been of late extremely prosperous. This prosperity has made them ambitious. Many of them built fine houses for themselves, and



sought to make out that they had a right to worship in temples, from which they had hitherto been excluded. The result was a riot, in which they were badly treated by their fellow-religionists of a higher caste, and this has driven them to seek relief in a different faith altogether. "In accepting Islam the Shanars enter at once into the fellowship of the proudest and most united of the 'castes' of India—a corporation which not only never fails to defend its converts, but never dreams of giving them an inferior place." — *Free Church Monthly*.

Rev. Mr. Hackett, Not a "Rice" for years a missionary in India, gives this incident relating to John Mohammed, a native pastor: "He was a man of good family and high position. Seeing one day a C. M. S. missionary preaching the Gospel surrounded by an insulting mob, whose spittle was actually dripping down the beard of the patient, long-suffering missionary, and noticing that the missionary had a difficulty with the language, he stepped to his side, and, out of pity for the man, began interpreting for him. At the close the missionary thanked him and gave him a pamphlet, which he put into his pocket with a smile, never intending to look at it, but on a bed of sickness he found this tract and read it, and through this became a Christian. When his change of religion was known he was set upon and beaten, and his body cast out on the street as tho dead. The native pastor coming along, found him, and seeing signs of life, took him home." Mr. Hackett said he never could forget the heavenly smile with which this man said to him, "I think I could allow myself to be cut into pieces by my Mohammedan friends if only I could win them to Christ."

These statements relate to the Madura Mission of the American Board: "It has in good working order a college, a theological seminary, 3 high schools, 2 training institutions, a Bible woman's training school, an industrial school, 9 station boarding schools, 164 day and village schools, and 16 Hindu girls' schools, in which 7,159 students are studying; with 3 hospitals and 2 dispensaries. All this is in addition to the 38 organized churches which are independent of any aid from the Board, and the evangelistic plant which covers an area of more than 9,000 square miles and reaches 2,400,000 people. There are Christians already in 461 villages in this mission alone, and 578 natives are working for the intellectual, and moral, and spiritual uplift of the people in this one field. The mission is more troubled by the hundreds who are professing Christianity and asking for preachers than by the few who return again to heathenism. The day has largely past when the missionary or the faithful native worker needs to make much effort to secure a hearing. India is all ears now, and whoever speaks the words of soberness and wisdom will have a hearing."

Rev. A. E. Funk, Patient Waiting of the Missions for Tibet. ary Alliance, has recently been in India, and extended his visit to a town on the borders of Tibet. Here he met two Moravian missionaries, Mr. and Mrs. Heyde, who for nearly half a century have been "holding the fort." Mr. Funk says they are a patriarchal couple, who came from Germany 45 years ago into Little Tibet, waiting all these years to enter Tibet proper, and gathering nearly 100 Tibetans into the

Church of Christ. They are now in the seventies, and both well and strong. With his silver locks and whiskers, white as the Tibetan snow, and his humble, Christlike appearance, he inspires one as a true father in Israel. They have never been to the homeland on furlough, and their children who went home when eight years of age, and now have children themselves of that age, they have never since seen. They have recently come 1,400 miles to this place, Ghoom, 200 miles on horseback and the rest by rail, through India, and are now engaged in the work of translating the New Testament into the Tibetan language.

#### CHINA.

Over 100 missionaries have signed and published a declaration of Christianity which is printed below. They represent nearly every Protestant denomination which carries on foreign missions, and they come from many nations in Europe, America, and Australia. Among the names appended are 10 Congregationalists, 13 Wesleyans, 18 Presbyterians, 13 Methodist Episcopalians, and 6 Baptists:

We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion, and longing to fulfil the desire of our blest Savior and Master, expressed in his prayer, John 17: 11, 20-23, that His disciples should be one as He and the Father are one, hereby declare that in our united services, as well as in our daily intercourse with each other, we realize ourselves to be one in the Father and in the Savior. Christianity is not so much a system of doctrines as it is a new life, born of the Spirit of God, a life of vital union with God through the Savior. All those who, by the grace of God, have received this new life are living members of Christ's body, and are therefore one. Christ himself is the center of our union. We may still have different views and opinions on several minor questions of our religion, and may follow different methods of church policy and Christian work, as each one's conscience directs him, but yet we feel we are one by the blood of Jesus, our only Savior and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of one great army, fighting under one great Captain (*i. e.*, our common Savior and Master) for one great

end—the proclamation and establishment of Christ's kingdom throughout the world. In Christ we are one.

The countries about the China Sea are full of Chinese. By their superior energy and business ability they have absorbed the trade of these lands, and pushed into the background the indolent and shiftless people of these regions. There are some 2,500,000 of Chinese in Siam out of a total population of 8,000,000. In Bangkok, the capital of that kingdom, the Chinese number 300,000 in a population of 500,000. In Singapore, that flourishing British colony in the Straits of Malacca, two-thirds of the real estate is owned by the Chinese, and they occupy positions of influence and honor, some of them being members of the legislative council. Most of the coasting trade on the Malayan peninsula is in the hands of the Chinese, and they are scattered in all the settlements and plantations on the seaboard. Fifty-five thousand Chinese arrived in Singapore from China in one-quarter—three months. From this center they are distributed to the Dutch and native territories. In the city of Manila, on Luzon, there are 20,000 of them. Most of the artisans in Java are Chinese. The Chinese form an important part of the population of the British settlement of North Borneo. They are found in great numbers in Rangoon and in other coast towns of Burma. In Saigon and the ports of French Cochinchina, most of the trade is carried on by Chinese merchants.—*Baptist Missionary Magazine.*

If all the Christians but 750 were taken out of London, and their places filled by heathen, scarcely any of whom had ever seen the Bible or heard of the Sa-

vior, and among these 25 missionaries, including wives, were put to work, together with some 60 native agents, that would be a fair representation of what is being done by Protestant Christendom to win China for Christ.

A missionary writes that **Kill or Cure!** Dr. Cho Ping was summoned to the bedside of one of his patients who had swallowed an overdose of opium. First the doctor sat feeling the sick man's pulse for a couple of hours; he then wrote out the subjoined recipe, which took half a day to make up:

2 couples of salted lizards, 2 male and 2 female.

$\frac{1}{4}$  oz. of Corea ginseng root.

6 dried grasshoppers, 3 male and 3 female.

1 oz. sweet-potato stalks.

1 oz. walnuts.

$\frac{1}{2}$  oz. lotus-leaves.

$\frac{1}{4}$  oz. tail of rattlesnake.

2 oz. black dates.

$\frac{1}{4}$  oz. elm-tree bark.

$\frac{1}{2}$  oz. devil-fish claw.

$\frac{1}{2}$  oz. hartshorn.

$\frac{1}{4}$  oz. birds' claws.

$\frac{1}{4}$  oz. dried ginger.

$\frac{1}{4}$  oz. old coffin nails.

The whole to be mixt with two quarts of water, and boiled down to one-half the quantity. Then let the patient drink the mixture as quickly as possible.

There was in one **A Transformed Villain.** of the villages a perfect villain. As a punishment for his misdeeds his eyes were put out. But he could still, as a blind beggar, blackmail his neighbors, and shopkeepers had a horror of him. On one occasion he found his way to an oil shop demanding money. When it was refused he swung his thick staff and hit out blindly, breaking the earthenware pots containing the oil, and as they broke and the oil ran out, he took up the broken pieces of pottery and cut himself with them, and then went to the magistrate complaining of the ill-treatment he had received. The shopman was fined \$100. He was also a heavy opium smoker, and an old lady begged him to come to the medical mission hospital to be

cured of the habit, her ulterior hope being his conversion. He came, [was cured, and also found Christ. And now it is his delight to sit in the waiting-room and prove the power of God by pointing to himself. That is evidence none can gainsay. All know what he was, and that no man ever changed as he now is by the worship of idols.

"We have had too little rain," writes Mr. **Bulldozing the gods!** Helgesen, "and the people are now praying to their gods for it. The other day a man, supposed to be devil-possessed, was carried through the streets in a chair, followed by an idol, to 'pray down' the rain, but no answer came. Then, one evening, the people assembled in the temple, and, making a hole in the plaster of which the idol was made, they put in a *live scorpion*, and closed up the hole. At the same time they beat their drums and made their invocations with redoubled vigor. *The scorpion was put in to wake up the god!*"

One man of **A Medical Mission Convert.** wealth and position at Swatow was interested in what he heard of medical mission work, and gave us rice tickets for poor patients. By-and-by his wife became very ill, and was treated by us. "I would like other ladies to be treated as she has been," said our friend. And he gave us \$2,000 to help to provide a women's hospital. By-and-by he became alive to the advantages for young men of a Western education, and he has offered \$10,000 to the missionaries to start an Anglo-Chinese School. And now, after destroying idols and ancestral tablets, he is himself applying for Christian baptism.

## KOREA.

Rev. D. L. Gifford, of Seoul, tells of two men who, tho seemingly Christian, for a long time kept open their places of business on Sunday. "But finally before one communion I spent an entire evening with the two men, showing them the Scripture teaching upon the Sabbath, and pointing out to them the fact that because they were in other respects such good men their example was hurting other younger men in the church. It was a hard struggle, but they decided the question aright and were baptized upon the following Sunday. Now, if you go by their shop on a Sabbath you will see a little pine board notice tacked up on the door, reading something as follows: 'We, being Jesus Christians, because this is the Lord's day, are unable to transact any business to-day. We, therefore, make this public announcement.' And all day long that little pine board notice hangs there, silently preaching the Gospel."

The Presbyterian Mission in Korea was established only fourteen years ago. During the last year 1,153 members were received, and 3,000 catechumens were enrolled. In the Pyeng Yang district alone the people built during the year 44 houses of worship. The total church membership is now 2,079.

## JAPAN.

H. Loomis, agent of the American Bible Society, writes to the London *Christian*: "In nearly all cases where missionaries consent to give instruction in English, it is with the agreement that the Bible is to be one of the text-books to be used. In this way a large number of Japanese are brought under direct Christian instruction. Con-

verts are already reported in various places, and the time is yet too short to estimate the far-reaching influence of this department of religious work. This has produced a very large increase in the sale of Bibles. During the six months ending June 30, 1899, the sales by other than the colporteurs have been more than double what they were during the same period last year. A few years ago the book stores in Japan could not be used for the circulation of Scriptures, because it would injure their business if it was known that they were engaged in the circulation of Christian literature. But now there is no hesitation about the sale of Bibles in such places, and arrangements are being rapidly made to have them on sale in all the principal cities."

G. M. Fisher, college secretary of the Y. M. C. A., writes thus of a change of spirit in the government schools in Kumamoto: "As Mr. Brandram, of the C. M. S., who has stood by the work for eleven years, said, 'It's nothing less than a miracle—the change of front toward Christianity to-day as compared with five years ago. We haven't done it. Nothing but the power of God could have brought it about.' Whereas he was once forbidden to enter the grounds of the Koto Gakko (the government school), he has recently been asked to select the most suitable Bible for the school library; and 6 professors requested him to teach them in the Bible. The Flowery Hill Club, of Koto Gakko Christian Association, numbers 19 downright earnest students, and one of their Bible classes has averaged 30. Less than two years ago the intolerance of the faculty prevented anything but a secret



religious society, but a few weeks ago, when President Ibuka, Mr. Swift, and I were there, a mass-meeting of 200 students, presided over by the principal, was held in the school building, and our addresses were on such implicitly Christian themes as 'Obedience, Education, and Religion, and True Heroism.' The Christian Association rents three rooms in a house convenient to both the Koto and Chu Gakko, where they hold meetings, religious and social, and maintain a reading room."

### AFRICA.

The results of the **Good Effects of English occupation of Egypt** are thus stated by the *Allegemeine Missions Zeitschrift*. "By the census of 1897 the population, since the English occupation in 1883, has increased from 6,000,000 to 10,000,000. This increase has been greatest in Upper Egypt, less fruitful than Lower. Then there was not one causeway; now there are 200 miles of excellent roads. In railway extension Egypt overpasses even Spain and Hungary. At gigantic cost, and by settled plan, the arable land has been enlarged by 600,000 acres. At present two mighty dams are building, as reservoirs of the rainwater, which will reclaim from the waste, at a cost of \$10,000,000, it is true, 600,000 acres more of wheatland."

According to the **The Railways in the New Dark Continent.** *York Sun*, there are now nearly 12,000 miles of track between Cairo and the Cape, as against less than 6,000 miles in 1890, and 2,500 additional miles are well under way. Besides, there are other government schemes, like the German road to Lake Tanganyika, the French road from Algeria to

the Sudan, and the Belgian road from the Kongo to the Nile. Cecil Rhodes has also just secured the privilege of connecting the railroads of British South Africa with the Atlantic coast in German Southwest Africa. By the end of another decade 25,000 miles of railway are likely to be in operation.

The Finnish Lutheran Missionary Society, which has been at work for forty years, is occupying 3 stations and 12 out-stations in Ovamboland, north of German Southwest Africa. Its agents are 6 ordained missionaries, 2 missionary sisters, and 12 native helpers. The number of converts is 700; of day-school pupils, 650; of catechumens, 190. The society's receipts for last year amounted to \$33,500; the expenses \$27,000. The Finnish *Foreign Missionary* has a monthly edition of 27,000 copies.

Says the *Monthly*: To the recent meeting of the Synod of Kafir Mission. Kafraria, Rev. Richard Ross made a striking report on the extension and expansion of Kafir missions. He said: My first report on the Transkei Mission was in January, 1869—thirty years ago last January. The following comparison will be interesting:

	Jan. 1869.	Jan. 1899.
Main stations.....	1	6
Out-stations.....	2	62
Members in full communion.....	148	3,168
Candidates.....	10	1,014
Received by baptism....	2	262
Baptized in infancy.....	0	71
Elders .....	2	65
Deacons .....	1	58
Schools.....	1	57
Pupils.....	25	3,600
Collections.....	£8	£730

Another very serious difficulty has been introduced into South African hospitals by the establishment of the "English principle" that male patients should be nursed

by women nurses. No doubt this is an admirable working principle for civilized England, where the average man, however degraded, has a perception and instinct of respect for a refined gentlewoman. It would be impossible for me to convey even a fragmentary impression of the habits and customs practised in a Kafir ward. The language and the unspeakable conduct of the average male Kafir in hospital are such that the nursing of these patients would prove a trial to a superior native woman. Yet a Colonial or English girl of 23 is oftentimes in charge of such a ward, and at night is on duty alone among these primitive and degraded creatures, without the assistance or protection of an orderly, a watchman, or a porter.

Before the breaking out of war, Mr. **Babel at Johannesburg.** Goodenough, of the American Board, wrote: "We have longed for the 'gift of tongues,' and the Lord has given us the equivalent. Here is our good Joel, who teaches English, Zulu, Xosa, Sesuto, and Dutch, and here is Muti, who speaks the East Coast languages, Sheetswa, Ngitonga, and Sityopi, besides Zulu and English. There have been 225 different natives in the school at Mayfair during the year. Of these 38 have come from Mayfair, Fordeburg, Johannesburg, and the location, and the rest—147—from 9 different mines. Tribally divided, according to the language which they speak, they fall into 3 groups: (1) The Zulu group, 58, among whom are numbered, Zulus, 23; Maxosa, 15; Fingos, 2; Bacar, 1; Swazis, 2; Matabele, 5, and Madebelo, 10. (2) The Basuto group includes Basutoland Basutos, 21; Transvaal Basutos, 35; Barotscs, 21, and Zambesians, 7. (3) The East Coast group, 81, includes Bat-

swai, 21; Batyopi, 1; Portuguese and Shanganes, 14, and Transvaal Shanganes, 45."

Some interesting **British Work** papers have been appearing in the *Record*, contributed by an anonymous correspondent who writes from Uganda, to indicate some of the good effects of British rule. He dwells upon the increase of wealth possessed by the natives, and its effect in stimulating commerce. He mentions that Mika Sematimba—our old friend who accompanied Archdeacon Walker to England on his last furlough—has been entrusted by the chiefs with Rs. 20,000 in government notes, which he has carried to the coast and purchased therewith the goods as commissioned, and a large caravan was subsequently sent down to carry them back. Another effect of the prosperity of the native community is, the writer states, that the church funds have greatly increased. The sum paid in purchasing books and stationery alone during 1898 was £1,400, paid in shells to the number of 6,300,000, the weight of which we calculate would be about ten tons!—*C. M. S. Intelligencer*.

"Dr. Borehgren **Norwegians in** vink," says the **Madagascar.** *Norsk Missions-tidende*, quoted in *The Chronicle*, "writes from Madagascar that the outlook of the Norwegian missions is now favorable in all directions. In Ambatolampy district, which had lately been the weakest part, a French lieutenant has been appointed as governor, who shows perfect impartiality between Protestants and Catholics. 'Our old persecutor, the native governor of Ambatolampy, sees it is time to take a reef in his sails, and has been going about rebuking the Catholics with downright hard

words for their persecuting spirit. In Ilaka, where only four or five children dared to come at our last visit, we now have at least six hundred children, and a great number of grown-up Christians have ventured to return to us. . . . It is particularly encouraging that in two districts, where the persecutions of the Jesuits have been specially severe (Soatanana and Fahisinana), we have never in any year had so rich a harvest of baptisms as in the midst of these very persecutions.' ”

### ISLANDS OF THE SEA.

A half century ago the station of Anelcauhat was opened in the island of Aneityum, and the first permanent settlement was made by the Rev. John Geddie. All the 30 inhabited islands of the group were sunk in heathenism. To-day there are in the New Hebrides no fewer than 24 missionaries, 5 assistants, a trained nurse, about 300 native teachers, and about 2,800 communicants, while a training institute for teachers and hospital are established.

**Better Days** under the care in New Caledonia. of the London Missionary Society in the Loyalty Islands have been greatly oppressed for more than forty years. The French rule in New Caledonia, which extends to the Loyalty Islands, has been in the interest of the Roman Catholic priests, and the chief official in the group for a long series of years was a tool of the Jesuits. The story of the wrongs done the natives who were and desired to remain Protestants is too long to tell here, but is given by Rev. Mr. Hadfield in the *Chronicle* of the London society. But a better day has come, and a liberal-minded statesman is now the governor of New Caledonia, and

is doing his best to right some of the wrongs which have been committed. Two churches taken from the Protestants have been restored, and permission to build another church, long withheld, has been granted. Better than all, New Caledonia is now open to Protestant missions, and those who were compelled to be refugees have now returned, and the chiefs have been reinstated in their former rights.

A recent number of the *Australasian Methodist Missionary Review* describes a farewell meeting held to bid God speed to a party of 28 Fijians going out to New Guinea and New Britain. The simple, heart-felt words of three of the Fijians made a great impression on the audience.

James said: “I am greatly glad to be here with you all, and I am thankful to go in this work. I came this far in the strength of Jesus Christ. As He came into this world to suffer, so He will make us strong to suffer, if necessary. I came with this message: Whatever God calls upon me to do, He will help me to do it, and so I fear not.”

Joni said: “I stand forth before you, a young man, to say a few words to you, my elders. While in Fiji, I heard words from New Guinea, calling for help, and I said, ‘Let me give it.’ I was told that they might kill and eat us there, but I was not afraid to meet that. It is gladness to me to take the Gospel of Christ to those in darkness. It is all right with me.”

Heneri said: “My soul rejoices to look upon you to-day. It is true that we differ. We are black, you are white, but our souls are the same, and we are alike also in faith. We have thrown away our homes and our country to do this work, and He who loves us and died for us, will care for us where we go. It is our mind to endure any suffering and pain which men may give us in order that we may serve our Lord.”

The *C. M. S. Missionary Success Gleaner*, as in the South Seas. "An Independent Testimony to Foreign Missions," quotes words following up those used by Charles Darwin, concerning the same regions (the South Seas), almost seventy years ago. In "The Cruise of the Cachalot," Mr. F. T. Bullen remarks:

When all has been said that can be said against the missionaries, the solid bastion of fact remains that, in consequence of their labors, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day, it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult, were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be, places where lust runs riot day and night, murder may be done with impunity, slavery flourishes, and all evil may be indulged in free from law, order, or restraint.

It speaks volumes for the inherent might of the Gospel that, in spite of the object lessons continually provided by white men for the natives of the negation of all good, it has stricken its roots so deeply into the soil of the Pacific Islands.

#### MISCELLANEOUS.

But when we go backward and look into the last century we may well wonder how the society of the day carried on its financial transactions. To-day it is easy to transmit large or small sums; checks and postal orders may be sent at home and abroad; but when such things were not, how was money sent to London, and still more, how was it transmitted even to our nearest colonies for the

maintenance of the society's missionaries and other purposes? We read of the enormous difficulties met with in sending out clergy, of occasions when the intending missionary has been compelled to make more than one start, having been beaten back by war or tempest, of the loss of everything on the way, and of the terrible proportion who never arrived even on the shores of America, which now seem to us so near; and we may well wonder how in those days the work was carried on at all. But in this latter half of the now rapidly ebbing century all is changed; our marvelous ships convey passengers with regularity, safety, and comfort unknown in previous years, and a world-wide organization enables money to be transmitted with safety and certainty.—*Mission Field*.

An English exchange says: **Interest in Medical Missions.** "The interest taken in medical missions, manifesting itself in books of travel, in comments of the press, in speeches and sermons, and best of all, in offers of service from medical men, is one of the most conspicuous features which meet the eye and ear in contemplating the attitude of the Christian public toward missionary work at the present time."

Of the 680 medical missionaries (of whom 210 are women), the Presbyterians, North, send 83, the Methodists 29, the Baptists also 29, the American Board 27, etc. The pioneers among women physicians are Dr. Clara A. Swain, who went to India in 1869, and Dr. Lucinda L. Combs, who entered China in 1873, both of the American Methodist Episcopal Church.





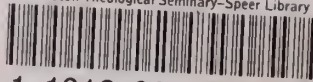
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